

# THE SPIRIT OF MISSIONS.

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No. 9.

## *THE NEW FISCAL YEAR.*

IN beginning a new year of the Society, as we do this month, we look back with gratitude at the way the Lord hath led us in the past, and we look forward with hope and faith in Him for the future. We pray for renewed and yet more abundant blessing from Almighty God upon all our undertakings in His Name; for spiritual growth and prosperity in the missions at home and abroad; for fuller consecration and a single purpose to do all things to His glory; for more faith and courage in the hearts of the workers; for more zeal and enterprise in the supporters of the work; for deeper and wider interest among our Church people in missions, and for larger liberality and more willing self-sacrifice, that in us, through us, and by us, God may accomplish His gracious purpose in the salvation of souls and in the building up of His everlasting Kingdom among men.

## *THE MISSIONARY COUNCIL.*

THE Missionary Council will hold its annual meeting in the city of Pittsburgh, Pennsylvania, beginning Tuesday morning, October 21st. By appointment of the Presiding Bishop the sermon at the opening service will be preached by the Rev. Joseph N. Blanchard, rector of St. James' Church, Philadelphia. The committee appointed by the General Convention to arrange for the Missionary Council in consultation with the local committee of arrangements in Pittsburgh have set forth the following programme:

Monday Evening, October 20th, at eight o'clock, at Trinity Church, Pittsburgh, Preliminary Missionary Meeting, with addresses by Bishop Leonard of Utah and Mr. James L. Houghtaling.

Tuesday Morning, October 21st, at ten o'clock, in Trinity Church, Celebration of the Holy Communion, with a sermon by the Rev. Joseph N. Blanchard, followed by the organization of the Council, and business sessions, until 1.30 P.M.; 3 to 6 P.M., business session. Evening, Missionary Meetings at Calvary Church, East End, and at Carnegie Hall, Allegheny, at eight o'clock. Speakers at Calvary Church, Bishop Kendrick and the Rev. Dr. D. H. Greer; speakers at Carnegie Hall, Bishop Coxe and Mr. Herbert Welsh.

Wednesday, October 22d, 9 A.M., Holy Communion at Trinity Church, Pittsburgh, followed by sessions of the Council; 12.20 to 1 P.M., Popular Missionary Meeting. Speaker, Bishop Tuttle. Three to 6 P.M., sessions of the Council. Evening, Missionary Meetings at Calvary Church, East End, and



Carnegie Hall, Allegheny. Speakers at Calvary Church, Bishop Whittaker, and the Rev. L. S. Osborne; speakers at Carnegie Hall, Bishop Dudley, and the Rev. Dr. J. S. Lindsay.

Thursday, October 23d, 9 A.M., Holy Communion at Trinity Church, followed by sessions of the Council; miscellaneous and unfinished business; 12.20 to 1 P.M., Popular Missionary Meeting. Speakers, Bishop Potter and Bishop Gilbert.

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#### WISE COUNSEL.

THE Rev. Dr. Dyer, who has been for years confined to his room in New York city, never ceases to feel a lively interest in the welfare of the Church to which his life has been devoted. The following letter from him contains reflections which are the more valuable because they are the thoughts of a man who, while out of the activities of life, yet views them from the upper chamber with the calm vision of one whose large experience and warm sympathy entitle him to speak to his younger brethren. He writes:

I have been reading as well as my feeble health and failing sight will allow, the August *SPIRIT OF MISSIONS*, and have been so much stirred up and so deeply interested by the accounts from the different fields at home and abroad that I must write a few words with pencil and tell you. Surely we have a great deal to encourage and stimulate us, and we should express our gratitude and our faith by renewed and ever increasing efforts in behalf of our missionary work. Were I able to administer a parish I should feel it my duty and great privilege to keep my people thoroughly acquainted with the progress of the Saviour's Kingdom in all lands. To this end I would think time well spent on Sundays and all proper occasions in giving information, for I should feel sure that the interest thus awakened among all classes, among children and grown people, would be the greatest possible protection against undue worldliness—divisions and strife—as well as against erroneous notions, opinions, practices and doctrines.

A dead-and-alive parish is just the place for discontent and trouble, and the best cure for such a state of things is to get the people engaged in good work. So deeply do I feel upon this subject that if I were a rector, I do believe I should, in the place of a sermon, often tell the people about the Lord's work, its progress and its needs in some of the various fields of operations.

Would not that be a practical way of presenting the Gospel in its life and power?

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#### APPRECIATION.

THE expressions which have come from the Bishops upon receiving notification of the appropriations for the new year, show an appreciative sense of the Board's action in dealing with the means which the Church provides for Domestic Missions. Bishop Tuttle, having surrendered upon his own motion one-half of the small appropriation to Missouri for the benefit of the new Diocese of West Missouri, writes: "Many warm thanks to the Board for the \$1,000 voted to West Missouri and the \$500 to Missouri. I am lovingly grateful." Bishop Worthington, of Nebraska, writes: "I am grateful for what has been done, and appreciate all the difficulties that attend the Board in the administration of the sacred trust reposed in it." Bishop Spalding, of Colorado, writes: "Many thanks for the continuance of the appropriation of \$3,000. We could not get along without it." Bishop Perry, of



Iowa, writes: "I am exceedingly grateful to the Board for continuing the appropriation of \$3,500 to Iowa for the fiscal year ending August 31st, 1891." Bishop Dudley, of Kentucky, writes: "I thank the Board most heartily for all it has done for Kentucky in the years past. I trust that some day the diocese will cease to need help and that it will each year do more to aid the general fund." Bishop Hare, of South Dakota, writes: "I trust the Board will believe I am very sensible of all its generous interest in my field. I feel it deeply." Bishop Gilbert, Assistant Bishop of Minnesota, writes: "I am indeed most grateful for the continued generous help of the Board in our missionary work. I feel confident that the Board has made no mistake in its continued help to this diocese. We believe that the results have justified this expenditure. Our statistics give abundant cause for rejoicing."

The above quotations are but samples of the responses which have come since the appropriations were made for this year, and they show the spirit in which the help is received, although in many cases the help is so out of proportion to the real needs that the Board can only regret that it is not able to do a great deal more. We believe there has been no period in the history of our Church in the United States equal to the present time in the opportunities and encouragements for missionary work.

There is everything to invite the laity to help. We wish it were in our power to make the needs more fully realized and to convince those who have the means that in giving largely for Domestic Missions they can do incalculable good.

### TRAINING FOR WOMEN WORKERS.

WE hail with great pleasure the proposed establishment of schools for deaconesses in Philadelphia, Richmond and New York. The prospectus of the Church Training and Deaconess House of the Diocese of Pennsylvania was issued August 1st, stating that "it is proposed to open in Philadelphia, in a few months, an institution for training women in Church work with a view of their becoming deaconesses." The Bishop has appointed a board of managers, of which Miss E. C. McVickar, 1820 Spruce Street, Philadelphia, is secretary, and she invites correspondence from any who desire to enter upon a course of training.

It is also announced that the Grace House Training School for Deaconesses will open in connection with Grace Parish, New York, on the first Wednesday in October next. The term will continue to the end of April. A full faculty has been organized and a course of study appointed by which in two years' time the members will receive the preparation required by the canon "Of Deaconesses" passed by the General Convention of 1889. Special students, who desire to follow the course of study but without reference to the diaconate, will be received. Members of the school, except special students, will be required to give the months of May, June and July to hospital service. Mrs. A. T. Twing, who is the secretary of the faculty, will have charge of the department of missionary work, and it will certainly be of great advantage to any woman who desires to devote herself to missionary labor, parochial, diocesan, Domestic, or



Foreign to be under the influence and teaching which this institution will afford.

A pamphlet of sixteen pages, entitled "The Deaconess," presents a clear, reasonable and attractive view of the value of the order. Information in regard to the school will be given upon inquiry of Mrs. A. T. Twing, Grace House, 802 Broadway, New York.

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### ORGANIZING A DIOCESE.

BISHOP PADDOCK, of the Jurisdiction of Washington, in addressing his annual convocation in June last, expressed the hope that the jurisdiction might be able to go before the General Convention of 1892 and ask to be admitted as a diocese. A committee of ten on the endowment of the diocese met in Seattle, on July 17th, and took measures for raising \$10,000 as soon as possible. A committee of ten to take steps toward the organization of the Diocese of Washington met at the same time and place.

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### PRAYER IN RELATION TO THE KINGDOM.

THE REV. DR. A. T. PIERSON writes with his usual vigor in the *Missionary Review* as follows:

It is a remarkable fact that, from the inception of modern missions to their present period, no important stage or step of their development has ever occurred except in connection with *prayer*. Even while the bulk of disciples were yet asleep to the needs of man and the duty of the Church, a few were, like Elijah on Carmel, bowed before God in importunate prayer. First, William Carey in England and Jonathan Edwards in America besought God to arouse an apathetic Church, and, almost simultaneously in England and New England, the monthly concert of prayer began to be observed in 1784. Then prayer arose to God for the *opening of doors* into the whole habitable world. From 1819 to 1884 the most remarkable series of events occurred ever known in human history. Cannibal islands in the South Seas, Brahmanistic India, Buddhistic Siam, Persia, Turkey, China, Japan, Korea, and even Italy, Spain and France were thrown mysteriously open. Africa was suddenly thrown open also by that strange combination, the cotton spinner of Blantyre and the reporter of the *New York Herald*. Thibet stands to-day almost solitary and alone in shutting out the missionary, but the Moravians, always the pioneers, are carrying the blood-stained banner to the parapet of that shrine of the Grand Llama.

Then praying souls began to plead for increased supplies of men and means to enter these open doors; and workmen offered and money was furnished, until, in 1878, some twenty donors gave more than \$4,000,000. Then the awful condition of woman in pagan lands attracted the attention of praying women, and the great zenana movement began, and simultaneously the organized form of woman's work. Then came an exigency when it seemed that there *must* be more volunteers—and from the educated classes; and, within five years, in this country and Britain upward of 4,000 young men and women, the flower of the Church and of society, have offered themselves willingly. Every time the Church has set herself to praying, there have been stupendous movements in the mission world. If we should but transfer the stress of our dependence and emphasis from appeals to men to appeals to God—from trust in organization to trust in supplication—from confidence in methods to importunate prayer for the power of the Holy Ghost, we should see results more astounding than have yet been wrought. It is a significant fact that in every department in which we naturally seek to move men most by *appeals*, we are directed to de-



pend solely on prayer. "Pray ye therefore the Lord of the harvest that He will *send forth laborers* into His harvest." The supply of workmen is to be secured by prayer, but the quality of workmen is far more important than the quantity. Power comes by prayer—the secret of power is fire kindled from above. The sublimest men of history have been men who stood alone, like Moses on Horeb, Elijah on Carmel, Daniel in Babylon, Luther at Erfurth, Savonarola on the scaffold, and McAll in Paris, Moffat in Africa, Morrison in China. There is a sublimity about faith and solitariness. One man and God with him stands undismayed among a thousand foes and can carry off the gates of Gaza and lift the pillars of Dagon's temple.

It is said of Themistocles, at the battle of Salamis, that he delayed that naval engagement until the land breeze blew which swept his vessels toward the foe, and left every oarsman free to act as bowman and spearman. Think what new power would come to us if the energy expended in propelling the mere vehicle of missions could be left free to do the work of missions; if the Spirit of God should sweep the Church toward the crisis of the engagement instead of our toiling hard to bring up God's people to the encounter.

### TREAT CHINA WITH FAIRNESS.

THE advice which Napoleon is said to have given to the people of France never to provoke a quarrel with the Chinese appears to have little weight with the politicians in the United States. They show an undue eagerness to affront an empire which ever since its ports have been opened to intercourse with western nations has manifested the desire to be on friendly terms with the Government and people of the United States. Yet in the face of this, and of the fact that China has ever been willing to modify its treaty relations in accordance with the wish of the United States Government, our Congress has passed laws once and again which were in violation of existing treaties with China. The Chinese Exclusion Act of 1888, which was passed by Congress in hysterical haste, was in plain violation of the treaty of 1880, and the Supreme Court of the United States has so pronounced. Again, the House of Representatives, not yet satisfied with its exclusive legislation, adopted with astonishing unanimity the most offensive Chinese Enumeration Act, but it was abandoned by its own friends in the Senate, because of proposed modification. Now they have introduced a yet more sweeping measure absolutely prohibiting any Chinese person to land at any port in the United States, or to cross its territory, save only accredited representatives or agents of the Chinese Government. The legislation of Congress up to the present has related solely to the exclusion of Chinese laborers. The pending bill is a new departure in legislation in that it proposes to exclude all Chinese subjects of whatever rank, profession or occupation and thus declare complete non-intercourse with China.

The American Minister in Paris has lately addressed a very serious diplomatic communication to the French Government over the exclusion of American pork from its markets, and the moral sense of many people is sorely exercised over a tariff which taxes the products of other nations, and, yet strange to say, the politicians are clamorous for a law which shall shut out all hospitality from the traveller, the student, the merchant, who may wish to visit our shores, or even pass across our territory, if he happen to come from China. We may visit China and enjoy the hospitality of its people, but we may not return the courtesy by inviting a Chinese gentleman to be our guest. This outrageous



legislation is proposed near the close of the nineteenth century of the Christian era in the National Congress of the most enlightened Christian republic in the world. Is it not past belief? Is it not enough to bring the blush of shame to the face of every American? What is the pretext for such extraordinary legislation? Is it that China has violated its treaty engagements with the United States, or failed to satisfy every just claim of our government or people, or refused to consider any proposal from this country? On the contrary, Senator Evarts in a recent speech stated:

There has not been an approach that this Government has made to China in our domestic interests, in the questions of our polity, the questions of our naturalization, and the questions of immigrations, that the great nation confronting us has not met us in the most conciliatory and most yielding attitude. (Congressional Record, vol. 19, p. 8453.)

### NO JUSTIFICATION FOR TREATING CHINA HARSHLY.

THE majority report of the committee of Congress in advocating the bill for absolute exclusion from the United States of all Chinese subjects does indeed say in justification that the Chinese Government "refused to ratify the treaty" negotiated in 1888. But the simple and undeniable fact is that the negotiations of the treaty of 1888 had reached this stage, that certain amendments had been submitted by the Chinese Government to the United States, and that, without any answer having been returned, Mr. Denby, the American Minister in Peking, demanded from the Chinese Government official notice within forty-eight hours of the ratification of the treaty, or he should telegraph to his government that the ratification had been refused. The Hon. John Russell Young, formerly United States Minister to China, in a recent article in the *North American Review* on "American Influence in China," in reference to this demand says: "If this note had been addressed to a European power, Mr. Denby would have received his passports, and serious explanations would have been requested from Washington." Mr. Young maintains that the regulation of emigration of the Chinese to the United States can be perfectly adjusted between our government and China by diplomacy. He says:

There never has been a time when China would not prefer absolute restriction to the slightest form of contingent emigration to the United States. It is in our own hands. There can be no measure of restriction too comprehensive for China. I might, perhaps, complete this observation by saying that, if a treaty of restriction would return every Chinaman to his own country and send every alien out of China, it would be hailed with joy throughout the Celestial Empire.

The Hon. John W. Foster, representing Chinese merchants in remonstrance against the pending bill, mentions some of the results of its adoption, as follows:

It will expose the United States to the complete abrogation of all its treaties with China.

It will endanger all direct business relations with the most populous nation on the globe.

It will imperil the laudable work of American missionaries, several hundred of whom are now in that empire, representing all Christian denominations and every section of the United States,

It will greatly add to the embarrassments which now surround the executive department of the government on the Chinese question.

It will bring upon our country the condemnation of all the nations of the earth. Our exclusion of Chinese *laborers* has been paralleled by the action of other enlightened governments, but in no nation of the world, Christian or pagan, have the ports of commerce been closed to Chinese merchants and bankers, have the avenues of knowledge been barred against Chinese scholars and students, have access to and transit through its territory been forbidden to Chinese gentlemen of rank or culture.

I submit, as an American citizen equally interested with you, the official representatives of the people, in the honor of our country, that you cannot afford to pass this bill, which is a new departure in legislation, is not demanded by any public necessity, is an unprecedented violation of solemn treaty obligations, and which will bring upon the government and people of the United States very serious losses, embarrassments and dishonor.

This subject has a direct bearing upon the interests of Christian missions in China, but common justice and fair dealing between nations demand that we treat China as we should wish China to treat us.

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### A GREAT EVANGELIZING AGENCY.

THE Chinese, especially those in the southern part of the empire, are going out from China in all directions. They are not only going to many adjacent islands and those more remote in the Pacific, but they are settling upon all the coasts of southeastern Asia, pushing up all the rivers, and in every place holding tenaciously the ground upon which they settle. They are a great colonizing people, and if only the Gospel is given to them they will assist greatly in the redemption of the lands to which they go from sin and darkness. They seem to be destined in the good providence of God to become a powerful evangelizing agency and a great blessing to humanity.

Bishop Thoburn, writing from Singapore, says of these Chinese colonists:

The more I see of our mission work in this part of the world, the more do I become confirmed in the conviction which I received the first time I visited Rangoon and saw the Chinese there, mingling as they were with the Burmese, that God would use them as a great evangelizing agency all up and down these coasts. They are not only the most energetic people to be found in this region, but, strangely enough, they seem more accessible to the Gospel than any others, and those of them who are born in Malaysia will be able to speak the vernaculars of the country in which they live, and this, added to their knowledge of English and Chinese, will qualify them for usefulness on the widest possible scale. Strange are the ways of Providence.

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### A MISSIONARY HERO.

WE are indebted to the *Mission Field*, the magazine of the Society for the Propagation of the Gospel, for the following:

There are few men in this generation who have deserved so well of their country and their Church as Henry Callaway. Born in 1817, and educated for the medical profession, he abandoned a lucrative practice at home to give himself to missionary work in south Africa, where the medical science of Europe was especially valuable in coping with the pernicious quackeries of African witch-doctors. Combining with the science of the phy-



sician the zeal of the evangelist, he identified himself early in his African life with the language and literature of the native tribes around him. His translation of the Bible and Prayer Book into the Zulu tongue, and his "Zulu Nursery Tales," attested his acquaintance with the language in its various phases. The concession of 3,000 acres, which he obtained from the government, enabled him to establish and develop the mission of Springvale, which will be forever identified with his name as a centre of civilizing and Christian influences in Africa. At length the progress of the Church in the neighboring district of Kaffraria made its formation into a diocese essential. Henry Callaway was chosen to be the first Bishop, and was consecrated in Edinburgh in 1874. . . .

On his return to south Africa Bishop Callaway removed his headquarters from Springvale to Umtata. There his energies found ample scope in the erection of a cathedral, the establishment of a theological training college for natives, a small hospital, and schools for native and European children of both sexes. The Scottish Episcopal Church had made itself mainly responsible for the supply of men and money to a diocese which owed to it the consecration of its first Bishop, and Bishop Callaway marked his sense of this support by transferring to that Church £2,000 of his own for the permanent augmentation of the stipend of the Bishop of Kaffraria, besides dedicating all his private property at Springvale for the benefit of that mission. For twelve years Bishop Callaway, "unknown, and yet well known," fulfilled the duties of the Episcopate in all humility and devotion, until failing health compelled him to resign to other and younger guidance the cares of the infant Church. Having secured in 1883 Bishop Bransby Key as a coadjutor worthy to succeed him, he resigned the see and returned to England in 1886, where, though struck down by paralysis and loss of sight, he retained his interest in south Africa to the last, passing peacefully away at Ottery St. Mary on March 29th, and leaving behind him the example of a saintly life, devoted to the glory of God and the welfare of his fellow-men.

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### BRIEF MENTION.

AMONG the contributions to our treasury during August were two of \$1,000, one of \$2,000, one of \$500, and one of \$5,000. These may not have cost as much sacrifice as many gifts of a few dollars or a few cents, but they testify that there are stewards of God's bounty who give freely and are ready to render of what they have for the good of souls.

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THE parish in Johnstown, Pennsylvania, the city which a little more than a year ago was swept away by the flood, the noble rector and his family having perished and the church having been destroyed, has so far recovered from its misfortunes that it has sent a contribution to our treasury for missions.

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THE Rev. F. L. H. Pott, of Shanghai, writes in a personal letter: "I am thinking of borrowing \$150 to build a story on Mr. Smalley's class-room for a scientific room. One of the hardest things out here is that one is so tied up from doing anything new. He has no money and no rich congregation to draw on and no place to go a-begging." Possibly some of our readers may be glad to supply the want referred to by Mr. Pott. Mr. Pott further writes: "I had an encouragement this afternoon of which I will tell you. After visiting the school to which I refer above, we stopped awhile for preaching. As usual I feared it was to the air, and was afraid no one was understanding me, although they paid good attention. On the way back I asked the wheelbarrow man if he understood me. He said 'yes.' 'Well then, tell me what I said,' I continued, curious to know what he had picked up. 'You said that we were different from animals; that they only think of eating and sleeping, etc., never think of the past or the future; while we men think of both and feel something within us that prompts us to worship some god or power



higher than ourselves; that we have souls as well as bodies, and that we should make these souls pure and new by turning to the One, True God and worshipping Him,' etc. He came pretty near it, and I felt a greater encouragement in preaching than ever before. I had a good talk with the man, and could see that he had in one way and another picked up a great many grains of truth."

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THE *Pacific Churchman* states that the Diocese of California has received from a well known layman of San Francisco, whose name is withheld, a house (and lot) to serve as a diocesan house. There will be located the machinery for diocesan work, rooms and offices for the Bishop, the clergy, the registrar, the secretary and the treasurer of the convention, the board of missions, the standing committee, the diocesan branch of the Woman's Auxiliary and the diocesan paper.

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THIS month's frontispiece presents a group of members of St. Matthew's School, Jérémie, Haiti. The school has been conducted successfully for a number of years by the Rev. Pierre E. Jones, missionary at Jérémie, and is doing an important work. During the recent civil war in Haiti, the school was closed, but it was re-opened, with about fifty pupils, soon after the end of the disturbance. A portrait of Mr. Jones may be seen in the centre of the foreground of the picture.

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THE Right Rev. Dr. Corfe, Bishop of Korea, on his way to his mission field was the guest of Bishop Coleman, of Delaware, at Bishopstead, Wilmington, on Tuesday, July 29th. A service of intercession for his work and jurisdiction was held in the Chapel of the Good Shepherd. It is stated that an American physician is to go with Bishop Corfe to Korea.

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NEVER, never, let the people become wholly absorbed in their own affairs or in the affairs of the parish. Widen their horizon to take in the duty of the Church in relation to humanity. They will be better for it, and the parish will be stronger if the people embrace in their sympathies, their prayers, their labors and their offerings the work of the Church in missions to our own countrymen and to heathen lands.

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THE *Missionary Review* for August echoes the suggestion, originally made by THE SPIRIT OF MISSIONS, in September, 1889, of a missionary exposition in connection with the world's fair, which it is now proposed to hold at Chicago in 1892. The *Review* calls attention to the interesting fact, that while the year 1892 will be the quadri-centennial anniversary of the discovery of America, it will also "complete the first century of modern organized missionary endeavor."

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A YOUNG lady residing on one of the Hawaiian islands, writes: "Enclosed please find money order for THE SPIRIT OF MISSIONS. I miss it so much. I used to get it regularly while in America. . . . I cannot see how any one belonging to the Episcopal Church can get along without THE SPIRIT OF MISSIONS. Through reading it I feel as if I knew all our missionaries in China. I can follow them in their work almost as well as though I were an eye-witness. Often in talking with Japanese here I speak of the work and the workers in Tokio and Osaka and they are surprised. To explain the work I often show them THE SPIRIT OF MISSIONS. They sometimes like to send the magazine to Japan, so I give it to them,"



## THE ENROLMENT FUND.

*The Churchman* reports a total of \$5,513.07 received for the Enrolment Fund since it began to invite contributions. There are gifts of \$100, \$500 and \$1,000, but it is chiefly made up of gifts of five dollars and less, freely given without any organization to draw them out, and they testify to an amount of interest which would be greatly enlarged by organized effort.

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Contributions to The Enrolment Fund during the summer months will serve a double purpose—bringing an influence to bear upon the movement as a whole as well as directly adding to the fund. We have already printed expressions from many sources which show that there is wide-spread disapproval of the suggestion to discontinue a movement which has been received with so much favor and is so full of promise and a determination to take it up afresh and carry it forward to a successful issue.

The Missionary Council, which is to meet in Pittsburgh, Pa., next October, will feel called upon to deal with the enrolment subject in the light of the new enthusiasm which has been manifested since the last meeting of the Board of Missions, and every name which is added to the list of voluntary subscribers in the meanwhile will increase the force of the appeal to the Council to recognize the wish of Church people to go forward with the effort. The women are putting into the enrolment plan the strength of their sympathy, and we believe they will not be found wanting in the faith and energy needful to the performance of the task when it is once fairly set in motion. We expect to see agencies started in the autumn which will accelerate the growth of the fund, and the responses that come now will encourage such organization.

*The Churchman* has had very much to heart the accumulation of the Enrolment Fund. We feel that a very important principle is involved in its completion. "Always forward" must be the motto of missionary work, and missionary support. We have been glad to think that the whole Church is awakening, nay, is awakened to the great work of fulfilling a promise which it has at least met with its assent and approval. Nor have we been mistaken. From the most distant points of the mission field come responses to our appeal. We have the great pleasure of acknowledging the receipt this week of twenty-five dollars from St. John's College, Shanghai, as recently \$100 from Mexico. The significance of offerings like these no one can be blind to. The missionary centres have their eye on the home Church, and there is something affecting as well as interesting in the way they encourage her by their example. What the home Church can do, and what we have all along expected her to do, is in some measure shown by the fact that we have just received from the state of Maine the sum of \$1,000 for the Fund—a fact that should lead all interested in the matter to thank God, take courage, and do likewise.—*The Churchman*.

## THE RESPONSIBILITIES OF BLESSINGS.

I. WHEN St. Paul in his list of Christian virtues (Romans xii.), names "distributing to the necessity of saints," he employs a very communistic word, "koinonountes," which carries our thoughts back to the first Pentecost, when the multitude of them that believed "had all things common" (koina), "and distribution was made to every man according as he had need." The claim has even been made, in certain quarters, that our Lord was the first communist, and the Pentecostal Church an illustrious example of socialism,

No doubt our Lord preached "liberty, fraternity and equality" as they were never preached before, but He also preached them as they have never been preached since. His Gospel was not a disorganizing force, destructive of existing order, but rather, the leaven hid in the meal, to work silently and imperceptibly until the whole shall be leavened with godly unity and concord. So also the communism of the Pentecostal Church was not that of modern socialists, anarchists or nihilists, As



has been well said, "it was a prolongation of that mutual support and fraternal equality which the Jews were accustomed to exhibit at their solemn feasts. For it was not the least of the advantages of those great gatherings that they promoted, for the time at least, a hospitality which made all things common. They were seasons at which the rich differed from the poor chiefly in the power of giving and entertaining. The earliest Jewish-Christian Church was, as it were, a prolongation of one of those happy times. It was a Pentecostal week, extending itself into a Pentecostal life, and it was accompanied with a gladness and singleness of heart that distinguished it from mere communistic or monastic schemes, and commended it to the favor of all classes of people." (*Dr. Mahan's Church History.*)

The Gospel does teach a communism of spirit; that the poor are the wards of the rich; the weak of the strong; that the custody of wealth is a stewardship and trust, held directly from God, who alone gives men power to get wealth; and, if the people were all righteous, a community of goods would be the natural outcome of the communion of saints, by a general consent, as free and spontaneous as that which actuated the Church in Jerusalem. Even the Pentecostal Church, however, did not long stand in the grace of that fellowship, before its peace was invaded by the sin of Ananias and Sapphira, and the Apostles made no attempt to perpetuate and enforce the communism of Pentecost.

The glory of Gospel almsgiving is that it shall be a free-will service of cheerful giving. The whole theory of tithes and taxes is a survival of Judaism, justifiable perhaps for the present distress, but soon exhausting itself, as all expedients do. It may be that the Board of Missions has worked too long upon Hebrew rather than on Christian principles. The retrospect of the last forty years shows many devices for filling the treasury of the Lord, successively worn out and cast aside for something new of the same kind: parish societies with a fee of membership, agents canvassing on commission or on salary, mite boxes, delegate meetings, the missionary army of young Christian soldiers, subscription books; all confessedly substitutes for the grace of God in men's hearts, causing them to love the brother-

hood, without which all our charity is nothing worth. What is really needed is more religion and less machinery, a revival of Pentecost, and not a return to Judaism; and the slow extension of our missions is not due to the smallness of our bank account, but to the coldness of our hearts and the dulness of our sympathies. God be thanked, a bright hope is dawning of a better and truer realization of this postulate.

II. The law of accumulation of wealth is a law of nature. Money gathers money as a rolling snowball snow. The great achievement lies at the start. In this country, at least, it is not unusual to see colossal fortunes amassed in a single lifetime, by men without any advantages of ancestry, blood or inheritance. It is not necessary to speak of stolen fortunes, nor of those acquired by happy or unhappy accident. Nowhere do the natural virtues which go to make a man of business, reap so sure and so quick a harvest as in this free and busy land. The sudden fortunes, of which we hear so much, are balanced by the sudden shipwrecks, of which we hear so little; but sterling business qualities were never in such demand, and never brought so high a price, as in this age and nation. The Gospel has changed none of the natural laws which govern human affairs, except as it has gradually removed the hindrances to their free operation, and was never designed to change them.

Nowhere as in this land, also, where prescription is valueless and primogeniture and entail are almost unknown quantities, does another law of nature and of God, assert itself more conspicuously and vigorously. If the law of accumulation be a centripetal force in the world, there is a centrifugal force at work also, whose effects can be observed in the same lifetime that sees the other. It is the law of distribution. Let any one count over the owners of great estates within the last fifty years only, and say what has become of their greatness and their wealth. One dies childless, and strangers are his heirs. Another left sons and daughters bred to indolence and mortgaged to penury. Another left a will for his heirs to quarrel over and the lawyers divided the spoils. Another invested in enterprises which were left behind in the march of the world's progress. Another espoused a lost cause with his life, his fortune, and his



sacred honor, and saw his fortune wrecked, his manly honor in the dust, and his wife a widow in fact, before he bade his last farewell to a world of vanity and vexation of spirit. The law of the distribution of wealth, which in the old world is held in check by a thousand precautions and safeguards, is here working out its natural results, and attesting that sure communism of the Gospel, that every man must look not only upon his own things, but also upon the things of others, that no man liveth unto himself, that there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.

It were reasonable, therefore, to beseech men by their own good sense, and by their abundant experience of the course of God's providence, to do their full duty as stewards of God's good gifts in distributing to the necessities of God's Kingdom, as God has prospered them; to consider their own responsibility and the sure reckoning that awaits all stewardship, great or small. For it should never be forgotten that it was not the man that had ten pounds, or five pounds, in the parable, but the man that had one pound, who abused his trust and was condemned for a wicked and slothful servant.

The law of distribution claims men's obedience, and if it be neglected, will be enforced against them, or against their children. "Make to yourselves friends of the mammon of unrighteousness;" "he shall carry nothing away with him when he dieth." Would that men might seek the satisfaction of dispensing their own estates in their lifetime, and enjoy the blessing that must follow upon a wise and reasonable *distribution* of their accumulations.

III. But there is a nobler "beseeching by the mercies of God," to which Christian patriots should take heed. Domestic Missions are the very first charge laid upon this Church, if simple gratitude for mercies received be not a lost virtue. The Church is strong in our eastern towns and cities to-day, and we are enjoying all these blessings which we profess to esteem so highly, only because when we were colonies the missionary societies of the Church of England reckoned us in the category of their "domestic missions" and laid the foundations deep and

wide upon which our fathers and we have builded. The preface to our Book of Common Prayer confesses this debt, and gives our note of hand for its redemption. The Hymn of Bishop H. U. Onderdonk, No. 293 of our Hymnal, points out the only possible mode of redeeming it:

And oh, may we repay this debt  
To regions solitary yet  
Within our spreading land.

Without long personal observation it is difficult for an eastern Churchman to realize how weak this Church is in the western states and territories—nay, even in the rural parts of many of the eastern dioceses—and what a "long continuance of nursing care" is required to enable those western infants to stand alone. True, we have a Bishop over every square mile of the national domain, most of them men who have surrendered all the advantages of the East, to go and build frame churches on the frontier, and be Apostles to the advance guard of civilization; but how many square miles do we expect one Bishop to cover? What sort of resources do we put in his power, to enable him to call helpers to his side, to train up a local clergy, to build even log churches in the wilderness, for the scattered children of the Church struggling to acquire homes, and usually suffering poverty and privation for the sake of that one hope? Are eastern Churchmen even paying interest on the debt due Domestic Missions? Did not the Church wait twenty-five years before she sent Talbot after Kemper? But a truce to questions.

Shall not the established portions of the Church in the regions where wealth is accumulating, often enough by loaning money at two per cent a month to western settlers and southern enterprise, long crushed under the ruins of war, now resolve to enter upon a new era of thought and duty, and accept the law of distribution, so far as to endeavor at least to reduce the capital of their obligation to Domestic Missions? Shall there not now spring up a new breath of that mighty rushing wind of Pentecost whose influence was exhibited not least in the "commonizing" to the necessity of the saints? God grant it for Jesus' sake. Amen.

JOHN VAUGHAN LEWIS,



# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions* .....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

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## THE PAST YEAR'S WORK OF THE ALASKA MISSION.

THE mails of August 19th brought to the Mission Rooms the report of the Rev. John W. Chapman of his work at Anvik, Alaska, during the last year. The report for the previous year, published in *THE SPIRIT OF MISSIONS* for September, 1889, brought the account of Mr. Chapman's work down to July 8th of last year. Mr. Chapman was then temporarily at St. Michael. His report this year, which we give below, is dated July 18th, 1890, and takes up its story where last year's report left off.

Mr. Chapman says: "On July 20th, 1889, the missionary [that is, he himself] left St. Michael for Anvik, sailing the new boat, with the help of four Indians. The journey to Anvik was made in twenty-five days. The mission was abundantly supplied with clothing and gifts for the children by the kindness of old and new friends, and nothing that the promptings of Christian love could suggest was left undone on the part of the Church at home, to cheer and encourage the missionary in the beginning of his year's work. The saw-mill and engine, with boiler, were sent up later, reaching Anvik September 17th. The boiler was not discharged upon this date, but upon the 24th. The steamer which brought the saw-mill, etc., was wrecked, as reported at home, and was afterward pumped out, and put in repair. The mission sustained no considerable loss, as most of the goods had already gone up by the mission boat. Building the mission house occupied the time until the end of November. It was then barely habitable, but as it offered better facilities for the winter's work, it was decided to move into it, and it proved comfortable enough all winter long. The school was opened December 2d, 1889, and continued

until the end of April, with an average daily attendance of 15.8 pupils. The efforts of the missionary were directed toward trying to teach the native children to use the knowledge which they had already acquired in the composition of English sentences. Success has not been great, but enthusiasm has been growing. Two sons of Mr. S. A. Fredericks, our neighbor of a year ago, now located at St. Michael, have been with the missionary all winter, and a son of Mr. A. Belkoff, the trader at the Russian Mission below us, during part of the year. These boys all made good progress, and were very good companions.

"In the spring of 1890 (April 15th) a native boy came from Piamute, seventy miles below Anvik, where the language of the coast is spoken, and asked to be taken in. He has no father, and since his father's death his mother has remarried, and the boy, sixteen or seventeen years old, wishes an education. He is to remain with the missionary, as his adopted son, until his majority. He speaks the Ingilik language fluently, and is of the greatest assistance to his foster father in this and other ways; doubtless, a gift from God.

"Four miners wintered at Anvik, being forced to leave the upper Yukon on account of the scarcity of provisions. Their society was very acceptable to the missionary, and they rendered him invaluable assistance on two or three occasions.

"Food was somewhat scarce in the spring, and during the winter there was an unusual amount of sickness, but the death rate was not unusually high. The possession of medical books, there is little doubt, enabled the missionary to treat successfully the dangerous sickness of one of the sons of Mr.

Fredericks, with the assistance of Mr. Fordell, a miner. It is extremely difficult to treat the Indians at all, because they do not obey directions, and a hospital, with a trained physician, should be established in the event that Anvik becomes a prominent centre for missionary operations, as it well may from its advantageous location. This was foreseen by the Rev. Mr. Parker in his selection of this spot.

"On May 16th the ice in the Yukon river broke, and the river, rising forty feet, flooded the mission buildings. There was ample time to remove the goods to a place of safety, and the loss to the mission was slight, but it is apparent that the location is not as good as was at first supposed, and it has been practically decided to move the buildings to another site, where there will be an opportunity for the Indians to build, without the danger of an inundation, in the vicinity of the mission buildings. This is vexatious, but seems unavoidable.

"Few logs were caught this spring, as the wood went down the river with the ice; and the Indians, being desirous to restore their own houses, which were washed away, it was difficult to get help after the first and second weeks in June. This, besides his own inclinations, decided the missionary to go to St. Michael, where, on the 13th of July, he met Mr. M. O. Cherry, whose arrival was to him like daybreak after a dark night—not that his own position has been felt in any way irksome; but it is a great matter for thanksgiving to the Giver of every good and perfect gift, when the Church wakes up to her duty and her privileges. The same vessel which brought Mr. Cherry at the same time brought the Rev. Mr. Judge and a Mr. Cunningham for the Roman Catholics.

"The missionaries of the Church of England on the Yukon are all reported in good health. The Rev. Mr. Wallis, on the Porcupine, has been obliged to remove the buildings, etc., of the mission in his charge, to a place some thirty miles above the old site, on account of the discovery that the Hudson Bay Company's station was located in Alaska. Their removal to British territory resulted in his own removal also. The Rev. Mr. Canham still holds the post at Nuklakayet, expecting, doubtless, that the Church in the United States will send a man to take his place. Nothing has, as yet,

been done with the saw-mill, but we have decided to try our hand this summer.

"With regard to Christian work done among the natives the Sunday service has been well attended; five infants have been baptized and three couples married—one formerly a polygamist, and one the brother of the chief man, who is a polygamist. This chief man—he can hardly be called 'the chief'—is now left almost alone in his position. There is one other polygamist in the community.

"At St. Michael there has been one adult baptism of an American.

"It is impossible to express the feelings with which the evidences of the warm interest and devotion of our friends at home have been received. The acknowledgment of individual acts of kindness must of necessity be put off at this time, but no one must think that it is willingly done, and especially the children who have helped on the work of the mission must not feel that their work is unnoticed, or their prayers unheard by our tender Father. To the various branches of the Woman's Auxiliary which have sent means to enable us to keep clear of debt in our building operations, as has been done, and to project new work, our thanks are due, as also to those who have sustained the burden of directing the work in our behalf, and providing us with facilities for carrying on our own.

"How efficiently all has been done, and how all has had the crowning grace of love, is known in its fulness only to Him who knows all hearts."

The same mail which carried Mr. Chapman's annual report, brought also several letters from him to the Board. We give the substance of them herewith. He expresses himself as being full of thankfulness for all that has been done for him by the Church at home, and particularly for the good providence which has protected him and kept him in health. Besides the two boys spoken of in previous letters, he had with him, during the winter, the nephew of the Russian Priest. On February 4th he writes: "The progress here is visible, though slow. The school is doing well and so are the two boys who are with me. The spiritual character of the work is gaining recognition. I was much cheered lately by the questions of one of the men who has been struck by the fact that we pray continually as though something imminent were impending."



In a personal letter to one of the officers of the Board he says that he thinks the father of the two boys who have been with him the longest will send one of the boys to the States for an education. The father is a man of some means.

In a letter of July 18th, Mr. Chapman says: "The news of the sending of a missionary to Point Hope is cheering. God grant that others may offer—men who wish to spend their lives here if it seems best.

"We had a royal, or rather highly democratic, polycratic or what-not Fourth of July at St. Michael this year. The meeting was presided over by an Italian Priest, the Declaration of Independence was read by an Englishman, the oration was delivered by an American Priest [Mr. Chapman], and the whole thing was explained to the Es-

quimaux in their own language by a Russian Priest, who afterward took us out for a steamboat excursion.

"Thank you kindly for sending us such a good man as Mr. Cherry. The sound of a Christian's voice in my ears again, that Christian being my companion, is inexpressibly sweet to me. To be *spoken* to of Christ's love by my own companion, and to have the final collect restored to its place in the daily devotions, is a blessing such that I have found nothing else to compare with it. The magnitude of it did not impress itself upon me at first, so much as it has begun to now."

Governor Knapp proposed to make Mr. Chapman a justice of the peace. He thought it best to decline, but concluded to suggest the appointment of Mr. Cherry.

### MORMON HISTORY AND DOCTRINES.

"THE Mormon Delusion," by the Rev. M. W. Montgomery, issued in Boston by the Congregational Publishing Society, is the most complete work on the history and doctrine of Mormonism yet published. It covers the whole history from its inception at Fayette, Seneca county, New York, in 1830, down to this year. The author has had exceptional advantages for a thorough understanding of the Mormon system by personal investigations in Utah, wide acquaintance with those engaged in facing it, and personal observation of the methods and attitude of the Mormon missionary propaganda abroad. His book is a terse, judicious and powerful arraignment of the whole vile system, and its circulation should do much toward removing this monstrous excrescence from our body politic.

The author has given the book to the American Home Missionary Society, of New York city, and this society has waived its right of royalty, that the price may be put at the lowest possible figure. Though the work is a volume of 350 pages, it may be had in paper for fifty cents, and in cloth for seventy-five cents. It ought to have a very wide circulation.

Mr. Montgomery is very far from considering that Mormonism is near its end. Though the midnight is passed, there are as yet only very faint signs of the morning. The strength and the propagandist spirit of the Mormons are almost as great as ever, and

these disloyal and polygamous people are rapidly increasing in numbers, and they are still sending out their agents to all parts of the United States and to numerous foreign countries. In the United States their agents work with more secrecy than formerly, but they are still gaining many adherents, while there is a continual influx of their dupes from Europe.

"The Mormon church," says Mr. Montgomery, "has yielded none of its claims to supersede all churches and governments of the earth, and has abandoned not one of its peculiar doctrines. Even polygamy is none the less believed in and advocated. The Mormons openly say that if they practise it less it is only because they are compelled to obey laws against which they protest.

"Only a very few transgressors, compared with the whole number, have yet been punished, and most of these convicted criminals have had punishments so light as to indicate that the laws and courts have been merely aiming to frighten the Mormons a little, rather than to make them know once for all that *this wickedness must stop*. By the present laws their crimes are outlawed in three years; and when there is danger of arrest they go, for a time, to distant states or to foreign lands on a mission to gather new converts. From the beginning of the anti-polygamy laws in 1862 down to September 1st, 1889, *only twenty-four persons had been convicted of polygamy*. The whole Mormon

community still stands an undivided unit in obstructing the enforcement of the United States laws."

Mr. Montgomery says that those who have been in prison for a year take more wives when they come out of prison, and that Mormon "bishops" and others are living openly with eight or more wives, that there are cases of a man being married to and living with both mother and daughter, and even grandmother, mother and daughter, a state

of things which would not be tolerated in Turkey, India or China. Another thing demanding immediate change is that in the (about 400) school districts of Utah ninety per cent. of the teachers are Mormons, who teach the children that polygamy is right, and our author says that the immorality and profanity of that portion of the community which has been brought up in Utah, and is familiar only with Mormonism, are very fearful.

### THE SOUTHERN COLORED MAN'S RELIGION.

At the first Mohonk conference on the negro question, held at Lake Mohonk last June, the Rev. Dr. Charles H. Hall spoke on the colored man's religion. An abridged report of Dr. Hall's address has been published in the pamphlet of the conference recently issued, and is as follows: "I have been assigned by the committee to speak of the religion of the colored man. I do not know that that subject was entirely exhausted by the admirable words of Bishop Andrews this morning, and I shall venture to speak of it from another point of view.

"It is customary with the clergymen and I presume with the laity of this section, to represent the religion of the colored people as largely made up of sentiment and gush and emotion. . . . In the newspapers he is often caricatured, as he is in the abominable travesties of the negro minstrels, and a negro never sings in the style of your minstrels. I can speak from constant living with them, having been the pastor of one of the congregations of the Sea Islands, where I was a slaveholder, one with the people then, and was compelled to see them in all conditions of life. I was their judge and executive officer. I sometimes divorced them; for, if the state allows no marriage tie, I maintain that the Church can act with advisory power, and I have seen them in all conditions. Since then, when asked by northern people what I think of the negro, my answer is, *that he has a large share of human nature* in him, that he is very little different as a Christian or as a sinner from white men. His religion is not merely an emotional religion. All that is what the tourist sees. He does love to sing, and he sings well. He does love religious emotion. I could spend the night telling stories of him. The tie that binds you to him is something under-

neath that color of which Judge Tourgee spoke—oneness at last of nature. You will never get near him to lift him up till you recognize, humbly accept that fact, and act on it.

"There is no record that I have ever heard of that shows the character of the colored man compared with the character of the white man, that is finer than that given by Mr. Grady, when he said, 'At last, when he held up his black hands to have the fetters struck from them, they were pure from the blood of man except that shed in battle.'

"Religion in common speech has a good many meanings. There is only one meaning that I care to speak of. St. Paul speaks of the *Jewish religion* in our common sense of the word, and St. James tells us that pure religion has two qualities. He there uses a word that does not mean the other sense of religion at all. True religion, he says, consists in mercy and purity as God sees them. The religion of the negro, like the real religion of any man, is at last what the man is himself, as God sees him, what he shows in common life by his actions. It would be perfectly easy to show that he has gone beyond us in many of the things that are highest and sweetest and purest—in courage, patience, self denial, and humble duty. I remember seeing a woman suddenly falling who was in delicate health. There was a single half-second to decide. In that time her maid-servant threw herself under her mistress, and met the fall. I remember seeing a planter's valet, his constant attendant, who nursed him in his last sickness until he became so exhausted that I found him asleep three times standing up. I tried to lay him down that he might rest, but it was impossible. He showed perfect devotion to his master.



"In their religious services there is a certain amount of demonstration that you and I do not care for; but, take them Sunday by Sunday and year by year, we cannot find fault with them. If there is anything in me that has done good to the white man in Washington and Brooklyn, I learned it in preaching to the negroes. I stood before them to interpret to them the words and thoughts of Christ. I felt the tremendous responsibility of preaching to those people. Starting off with a hymn, two lines at a time, I have seen them go on till at last the music would have a power over them that you do not know anything about, unless you have been to a southern camp-meeting. The very genius of the art of music was created in their souls. I have known a woman who knew nothing of the art of music go fluttering up like a bird above the main current of the singing of a thousand voices with a soprano all her own. I do not know why the Holy Spirit may not touch their spirits then. After a baptism I would start a hymn, take the first person, and say a word to him or to her, and pass on to the next witness. I had then about forty deacons. I was a Bishop in those days, and we called those deacons 'witnesses.' We would shake hands and sing, and the hand-shaking and the singing would go on until we all got to crying together. I have been with them in times of trial. They had their weak points, as you and I have. I have never seen a perfect man—not one man to whom I could say, 'You are so entirely lovely, so altogether exactly what God wanted you to be, that you may go to the temple, and say, "God, I thank Thee that I

am not as other men are"; but I do say that I hope to find as many of the colored people that I have had to do with in Heaven as whites, certainly in proportion to their entire numbers.

"There were sixty plantations on these islands, and that meant that my share with them was from 600 to 800 people. No man could carry on such a parish except by captains, therefore I had these forty deacons. There was one negro man as black as the ace of spades, or, as a negro man of Boston said of himself, 'as black as the left wing of midnight,' and homely to match. He wore a bandanna handkerchief on his head. He was a carpenter to the 400 men on the plantation. I do not know that I ever heard that man say a foolish thing. I have known him to bring me case after case of sorrow and trouble, and I could always rely on the charcoal sketch he drew of the case. . . .

"Preaching to the colored people on a Sunday, this man's—Father Frank's—eyes were always open. He would see some man breathe hard or some woman begin to have the tears run down. He would follow the person up assiduously. Here is a case of emotion and human nature as well. On some spring morning, when a woman had more emotion than her lungs and heart could endure in the preaching, it was natural that she should give way to it, and, springing up, go down on the benches behind her, without the slightest care of the benches. When this old man would see that, he would take his old horse and follow that case up. Before morning he would be on his knees beside her. I wish you Christians would do the same sort of work."

### MISSIONARY INTELLIGENCE.

VIRGINIA.—Mrs. M. Payne, the widow of Bishop Payne, writes under date of July 14th, as follows, regarding the death at Petersburg of Mrs. Bragg (colored), mother of the Rev. George F. Bragg, Jr., of Norfolk: "Dear old Mrs. Caroline Bragg passed away on the 9th inst. at the advanced age of eighty-five. When asked by some one how she felt when so near death, she answered firmly and sweetly: 'God's promises have been my support all my life, and now I can rest my heart entirely upon them and have peace' and calmly she breathed her life out on her Saviour's breast. St. Stephen's Church was

crowded at her funeral with white and colored persons, many of our best ladies and gentlemen delighting to show their appreciation of a singularly holy life. The Rev. Dr. Gibson preached her funeral sermon, a most beautiful tribute to departed worth. All who heard it wished that they could deserve such a tribute from such a man, and all felt that every word was true. We owe to her the colored Episcopal church here; but what do we not owe her? Truly, a holy servant of God has passed away, and may we be the better for such an illustration of God's grace among us!"

# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

## REHABILITATING BUDDHISM.

SIR EDWIN ARNOLD has been eight months in Japan and by his public addresses there, and his letters to the London *Daily Telegraph*, he has done much to rehabilitate Buddhism, restore somewhat of the lost power and prestige of the priests, and encourage them to incite the members of the anti-foreign party in Japan to active and in some cases violent opposition to the foreign missionaries and the native Christians.

On several occasions he has spoken of things Japanese in very laudatory terms, especially of Buddhism, the religion of the mass of the people; but in his address before the Japanese Educational Society in the great hall of the University of Tokio he was extraordinarily eulogistic. He states in his letter on the subject in the *Daily Telegraph* that his audience consisted mainly of "the flower of the Japanese youth" and "the calm brethren of the yellow robe," the priests and devotees of that Indian ascetic about whom Sir Edwin has done so much to throw a poetic halo.

In this lecture he claimed for Buddhism close intellectual affinity with the latest results of European science. Had he said with the science of modern materialists and evolutionists like Haeckel, Huxley and Darwin, he would not have been so far from the truth, but we are inclined to think that even these men would decidedly object to having their views made to be in close affinity with the science and philosophy run mad of the leading Buddhist writers. The latest most generally accepted results of science, however, are not those of the men we have named, but such as are set forth by Virchow, Dana, Agassiz, Carpenter, ex-president of the British Scientific Association, Buckland, the Duke of Argyll, Sir G. Stokes, president

of the Royal Society, and other men of intellectual force and scientific distinction. These men have refuted Haeckel, Huxley and Darwin in their leading theories.

We hear comparatively little now, and future generations will hear still less, of nucleated cell, or bathybian protoplasm, or anything material which holds the promise and potency of all life, and the materialistic philosophers are *not* the generally accepted scientific authorities of our day, even if they are of Sir Edwin Arnold. He is right, however, in saying that there is much affinity between *these* men and the earliest Buddhist writers.

That there was such a person as Siddârtha, afterward called *Sakya Muni* (the lion of the tribe of Sakya) and *Buddha* (the knowing, or wise, one), is still disputed by those most versed in the Buddhism of the most ancient books of the sect; there being no books extant written by such a person, nor for a century or two after he is said to have lived. If there ever was such an Indian monk, he certainly did not anticipate those conclusions of modern scientists which are generally accepted, if the most ancient Buddhist writings are taken as authorities, for these know no creator of the universe, but are throughout entirely materialistic.

The London poet and editor now in Japan did not stop with his unfounded assertion concerning the scientific knowledge of the supposed founder of Buddhism, but he went on to trace out a parallel, shocking to say, between the Buddhist's conception of Nirvana and the Christian "peace of God which passeth all understanding." It is difficult to write with calmness concerning this attempt to unite things so diametrically opposed to each other.



The authors of the most ancient and most authoritative Buddhist writings consider the life of personality, conscious existence, as an evil, and Nirvana, according to them, is the extinction of this personal life, the utter ending of conscious existence. It is not exactly annihilation, but something so much like it as to be almost indistinguishable from it. The best that can be said of it is that it is an eternal sleep. This is the almost uniform testimony of standard European and American writers on Buddhism.

The popularity of this doctrine of Nirvana in Asia is easily accounted for by the almost universal belief of Asiatics in the eternal round of transmigration, in which

the suffering is almost infinite compared with the brief period of happiness for all who do not obtain merit enough to attain Nirvana, the simplest definition of which is "cessation of transmigration." Of course eternal sleep and unending apathy are vastly preferable to the unceasing transmigratory round, and so the oriental languages have been exhausted for terms in which to praise Nirvana; but to draw a parallel between this eternal unconsciousness and never-ending apathy, and the Christian peace of God here, and the joy unspeakable and full of glory hereafter, is a great and much to be deplored perversion.

JOHN LIGGINS.

### JAPANESE FESTIVAL OF FIRST-FRUIT.

EVERY year, on October 17th, occurs in Japan a festival which corresponds a good deal to the old Jewish festival of "first-fruits." On this day sheaves of the first ripe rice are offered in the oldest and most sacred Shinto temple in Japan, namely at Ise. The way of observing the festival at other places is to set up four bamboo poles and around these to draw a pure white cloth, making a

simple square roofless tent, without altar or other furniture. The floor is then covered with straw matting, and from the highest in rank the people in turn enter and for a few moments worship alone. It seems to be an interesting heathen testimony to the omnipresence, spirituality, and dignity of the "Giver of all good." There is no doubt that originally it was so more than it is now.

### ANNOUNCEMENTS.

*China.*—In the last number of the magazine we published an account of the ordination by Bishop Boone of a Chinese Deacon, on the 31st of May, in the Church of the Nativity, Wuchang. The Deacon's name, as given by the Bishop, is Ying-tsong Lio. The English spelling of Chinese names is necessarily phonetic, and hardly two missionaries spell them alike.

—The Rev. F. R. Graves and family, who sailed from Hankow by the steamer "Glen-gary" on the first of June, arrived, *via* the Suez canal route, at London July 24th, after a quiet voyage of fifty-three days. They were expecting to reach New York about September 1st.

—Miss Esther A. Spencer, who sailed from Shanghai March 29th, landed at one of the Mediterranean ports, and after a journey on the continent, reached England June 29th. Sailing from Liverpool by the steamer "Alaska" June 26th, she arrived safely in

New York August 3d. After a few days' rest she proceeded to her home at Delmar, Iowa.

*Japan.*—The Rev. Arthur R. Morris, who has served in the field uninterruptedly for six years and a half, left Yokohama, for a season of rest and recuperation, on the 17th of July. He was expecting to visit Alaska, and to reach New York in October.

—The appointment of Miss Ida Goepp, which was announced in the January number of this magazine, took effect July 31st. Miss Goepp, and Miss L. Lovell whose appointment was mentioned in the March number, started from New York *en route* for their field of labor in Japan on the afternoon of August 25th. Just before their departure a farewell service was held in the Church of the Holy Communion, New York city. Miss Goepp will spend some time with her father in California, and Miss Lovell will visit friends in Colorado. They will embark together from San Francisco.

## GREECE.

IMPROVEMENT OF THE MISSION SCHOOL  
BUILDING AT ATHENS.

MISS MUIR writes: "Last Friday morning (July 18th) at half-past seven o'clock the first stone of the addition to our school building, in memory of Miss Catharine M. Bohlen, of Philadelphia, was laid by the Princess Natalia Soutzo (a lady well known for her good works among the poor) in the presence of Mr. Monat, the American consul

at Athens, and some other friends. The English church being closed for the summer and the clergyman being away from Athens, I did not like this ceremony to be performed without some religious service, and, therefore, I trust that I did not do wrong in asking a Greek archimandrite to perform it. The front of the school building will be done to-morrow, and, I must say, it is really beautiful."

## AFRICA.

## AFFAIRS OF SINOE STATION.

THE REV. J. G. Monger writes from Greenville, May 16th last, of the work at Sinoe station, that there were six persons awaiting Confirmation. Two of these were native Africans, taught in the Liberian families in which they were employed. This way of converting natives to Christianity has been frequently adopted, and has been success-

ful. Some fifteen boys of the Sunday-school are taught Christian doctrine in this way. The prospects of the work at Sinoe station are good. Bishop Ferguson examined the pupils of the day-school and Sunday-school at his visitation in February last. At the day-school fifty-six were present, and at the Sunday-school there were fifty-three.

## CHINA.

## MR. LOCKE'S WORK.

THE REV. Arthur H. Locke, recently returned to his station at Hankow, writes under date of June 8th, as follows: "Yesterday I baptized twenty-four more candidates, none of whom had been under instruction less than six months. At the service we had benches in the aisles to accommodate the large congregation. We could have filled the church over again. I wish you at home could feel that we have a great opening here, and that it is for the interest of us all to support this work promptly and take the 'tide which leads on to fortune.' I am surprised myself to see on my return how rapidly we can extend our work in a substantial way. The sanction of the railway from Hankow, and the coming of foreign engineers into the *yamen*

are raising our work in the estimation of the public; but above and beyond all this, I know and see that God is with us, and I feel that we can do all things. There are now six evangelists enrolled. These study with me daily, and in six months I shall send them out. There are many more good and tried men ready to come in, but without the church and mission house I do not know how to provide for the increase we make. I am not waiting, but working; yet we cannot do one-half as much work without their help."

Mr. Locke has the money at his command for the mission house. An appeal has long been outstanding, commended by Bishop Boone and the Board, for \$10,000 for the church, but so far only about \$700 has been received specifically for this purpose.

## JAPAN.

## THE REV. MR. M'KIM'S ANNUAL REPORT.

THE first report received this year is from the Rev. John McKim, of Osaka. He accompanies his statistics by a fuller statement of his work since June 30th, 1889. He serves a "circuit" of twenty-one towns; "too many," he says, "for one man to

work properly. The responsibility has troubled me like a nightmare, and I have been quite unhappy under it." He has now been authorized by the Standing Committee to turn over to Mr. Dooman eleven stations, which lie in the province of Yamato.

Eleven catechists have been working un-



der Mr. McKim, who have proved themselves true yoke-fellows. The crying need, however, is for men in Holy Orders well educated in secular and theological learning, if we expect to keep the converts we already have and to make progress.

Six weeks of Mr. McKim's time last winter were occupied at the Trinity Divinity and Catechetical School, at Tokio, where he was the appointed lecturer on liturgics. Here are more than a score of bright, intelligent young men in preparation for the mission work.

The work of a Japan missionary is very varied. Mr. McKim has published recently a translation of Bingham's *Antiquities* (the first eight books) in which work he acknowledges material assistance from the Rev. Frederick R. Graves' Chinese version.

Eleven stations were opened during the year, but the number of baptisms reported is less than for last year. Mr. McKim remarks: "This is due to several causes. The people have been immersed in politics and with their impulsive and impetuous nature have given themselves up to the discussion of political principles to the neglect of business and religion. Again, an anti-foreign reaction has taken place, which is largely due to the failure of the Japanese Government to obtain a satisfactory revision of the existing treaties with foreign powers. Another cause is that we have found it necessary to be more strict in the preparation of catechumens for Holy Baptism."

Mr. McKim reports seventy-eight baptisms, forty confirmations, and 406 communicants.

#### THE SCHOOL AT NARA.

The Rev. Isaac Dooman, in reporting upon the work done in the Nara school during the year ending May 31st, 1890, writes: "In regard to the school I have infinite cause to thank God for His special favor shown to us during the whole year. The Nara school is now a reality, and I hope a permanent reality. With the help of the Board and some foreign friends and many native Christians we were able to construct a moderate building to accommodate at least 100 pupils. The whole building cost about \$3,200 (silver). The removal to our new quarters took place on the 1st of September, 1889, and on the 25th of the same month the new school building was dedicated.

"The academic year beginning September 1st, 1889, has been encouraging from every point of view, when the difficulties besetting the work are candidly considered. The number of pupils has constantly fluctuated from a great number of causes, the principal of which are the rising of the price of rice, the improvement of the government school and the unstability of habitation which is peculiar to the Japanese. I have seen a large number of races, but never saw any like the Japanese. Still we have kept our ground. The average attendance has been eighty-two; of these seven were girls and seventy-five boys. The teachers numbered seven, myself included.

"Our monthly expenses amounted to ninety dollars (silver), except in the three winter months, when they were \$110 per month. The expenses are raised partly by tuition fees of fifty cents per month and an appropriation of five dollars per month. The rest of the cost has been met by Mr. Ido and Mr. Tamoki, mostly by the former.

"Here I must say a few words of acknowledgment of the great assistance which these two gentlemen have given me in every respect. It is to their untiring labor we practically owe not only our new and commanding edifice, and the whole financial care of the institution, but also unceasing work to advance its interests and reputation.

"The appropriation of twenty-five dollars (gold) per month kindly made by the Board from January to September will be needed only for five months, viz.: from April to September. I hope this will continue uninterruptedly hereafter. The results of the school for the last two years amply warrant this especial favor of the Board.

"As to the spiritual life at the school, I beg to say that we do not have regular daily services. Such a policy it was thought by all our Christians here would be a great obstacle in the way of many young men. Still, the spiritual care of the school has not been neglected. Among the teachers Messrs. Shmaida, Nakashina and Isona are Christians and do everything in their power to forward the influence of Christianity in the school. During the winter I had evening prayer for all those who lived in the school building and others who should care to come. In these meetings I also taught music, *i. e.*, the little which I know. The result of our spiritual labors has been blessed

by seven baptisms, and a quite large number of seekers after the truth.

"The school also has a library, at present of only a few volumes, but I hope it will increase in the lapse of time. I have placed my own private library in the school building for general consultation by both teachers and pupils who are well advanced in English. I hope the Board and our friends will give us some gifts of books.

"This has been my work in the school. Outside of the school, also, I have tried to be useful for the advancement of the Kingdom of God wherever and whenever the opportunity has presented itself. I have visited a large number of places in the jurisdictions of both Mr. Tyng and Mr. McKim, and have preached to large congregations and administered the Sacraments, the statistics of which will reach you.

"A few words more in regard to the school. Hitherto, several young men having received partial education in our school have left us and gone to other large cities—principally Tokio, in pursuit of higher education. I am glad to say that the majority of these young men who came to us heathen, have left us Christians, and that of the character and work of many of them I hear excellent accounts. I do not expect to make this school a large institution of learning, as Nara is not a place favorable for such an undertaking, but I hope to see the school steadily progressing. This year three young men will graduate from it. These three will be the first-fruits, so to speak, of the Nara school. Two of them will enter our theological school in Tokio if a new class

shall be formed there, and the third one, one of the most promising young men I have met in Japan, has not decided yet what to do. His parents are deadly enemies of Christianity. I shall try to send him to America that he may pursue his studies there."

#### TOKIO NOTES.

The Rev. Mr. Cole writes from Tokio, under date of July 5th: "The schools, with the exception of St. Margaret's, which holds its commencement next week, have closed for the summer. We trust that another session we may find Japanese affairs in a state more favorable for school work.

"The Standing Committee has determined, if possible, to put a man in Maebashi [where the Rev. Mr. Jeffereys was] and, perhaps, two men. The school there pays 120 Mexican dollars a month more than the salary of an unmarried man. Could we have a clergyman there, aided by a layman who would take the brunt of the teaching, and so give the clergyman more time for the study of the language, we should be no little pleased with the opportunity so afforded to occupy an important point."

In his letter of July 28th, the last received, the Rev. Mr. Cole further says: "At this writing the Rev. H. D. Page is making the round of the country stations about Tokio, and Mr. J. McD. Gardiner is in Osaka, looking after the arrangements for rebuilding St. Agnes' School. The cholera has spread over Kiu Shiu (the southern island), but so far there have been only sporadic cases on the mainland."

### HAITI.

#### NEED OF MONEY FOR REBUILDING.

BISHOP HOLLY writes from Port-au-Prince, under date of July 24th: "The council of the secretaries of state have subscribed \$1,000 toward our building fund, making upward of \$2,000 now subscribed here. The general canvassing for subscriptions has been delayed, but it is now about to be actively pursued. I hope some kind friend in the United States, as the present financial year of the Society draws to its close, will be moved to respond, by a liberal contribution, to fill up the required \$6,000 appealed for

by the Board of Managers, which appeal has now been for two years outstanding."

The appeal that the Board expressly approved was for \$6,000 to rebuild Trinity Church. Since that time the Bishop has written that, with the concurrence of his wardens and vestrymen, he had set forth a scheme to raise in Haiti an additional sum of \$14,000 to replace (with the \$6,000 above mentioned) the church, rectory and school-house. The \$2,000 subscribed in Haiti applies the \$14,000, and not the \$6,000 asked for from friends in the United States.



# MISCELLANY.

## TOPICS FOR PRAYER.

- I. For the consecration of life and of substance to the service of God in the work of missions during this new year of the Society.
- II. For a lively interest in the forthcoming Missionary Council in Pittsburgh on the part of all Church people.

## THE MASTER'S JOY.

Oh, wouldst thou share the Master's joy,  
The highest joy, the joy of Heaven,  
A pure delight without alloy,  
To God's dear children only given ?

Oh, wouldst thou see the Saviour's face,  
With radiant gladness overspread,  
Resplendent with celestial grace,  
The "many crowns" upon His head ?

Oh, wouldst thou hear the thrilling cry,  
A cry which makes all heaven resound,  
From lowest earth it soars on high—  
"Rejoice with Me, the lost is found?"

Oh, wouldst thou feel the mighty waves,  
The swell of joy, and love, and praise;  
Which—as His sheep the Shepherd saves—  
All Christlike souls conjoin to raise?

If so—then seek some path obscure,  
Some home of sorrow, haunt of shame,  
The Cross, the weariness endure;  
Nor heed the world—its praise or blame.

Tell the lost ones of Jesus' love,  
Tell how He died for them, for all,  
How from His glorious throne above,  
He yet sends forth His pitying call.

Kneel at thy fallen brother's side,  
Make all his guilt and peril thine,  
Pleading and wrestling there abide,  
And gain for him the grace Divine.

Then, with a light from Jesus caught,  
Cry with a joy before unknown—  
"Another soul to Jesus brought,  
Another gem for Jesus' crown !"

—*St. Mary's Advance (Baltimore).*

## THE IMPORTANCE OF MISSIONARY INTELLIGENCE.

It is a conviction that presses itself more and more upon my mind, that the missionary work of the Church is not presented clearly and fully to the people, by every means which the clergy can command.

There should be the monthly missionary sermon; the monthly missionary instruction for the children of the Sunday-school; the frequent presentation of the work which is being accomplished in the Domestic and Foreign fields. We ask for money, but we fail to tell the romantic history of missions, the sublime story of self-sacrifice which is and has been so often involved in the extension of the truth as it is in Jesus. We may learn much of methods in this direction from other Christian bodies. The secret of the large sums which are donated all around us, for the upbuilding of the peculiar views and theories on religious matters which characterize them, which offerings are so much in excess of those that we have made, that my face crimsoned to even refer to them, is that the people are informed of what is being done. Information is wanted, and the story told with the enthusiasm of a lover of the Cross, will, I am convinced, bring the means in abundance.—*Bishop Worthington.*

## ANSWERS TO PRAYER.

God's providences are very closely related to the prayers of God's people. A few years ago a German missionary society found itself in debt ten thousand thalers. Fourteen years before it had received as a gift three acres of what was supposed to be worthless land in south Africa. At this juncture diamonds were discovered upon it, and enough was realized by percentage paid by the miners to pay the debt.

The founder of the Friendly Islands mission applied to the London Missionary Society for permission to start a mission on another island whose chief had requested it. While waiting in prayerful anxiety for an answer, a box was washed ashore which contained a letter giving the permission. The

wrecked ship was never heard from, and no other article from it was ever found.

In 1815 the Rev. B. Shaw went to Cape Town as a missionary, but on being forbidden by the government to labor there, he bought a yoke of oxen and a wagon, and he and his wife started for the interior, not knowing whither they went. After going 300 miles, he camped on the twenty-seventh day near a party of Hottentots, who, with a chief, were going to Cape Town after a missionary to teach them the "Great Word," of which that chief had heard. Had either party started half an hour earlier on its journey they would have missed each other.

When a fierce storm of persecution burst upon the Turkish missions of the American Board, much prayer was offered, and God interfered with such a striking series of providences in the Turkish nation and its capital that the persecutors were awed. They held a meeting, and agreed to stop the persecution and recall the Christians who had been banished. In the history of every mission may be found a series of striking providences in answer to prayer.—*Missionary Review*.

### PLENTY OF WORK IN CALIFORNIA.

A CORRESPONDENT at Riverside, California, of the *Standard of the Cross and the Church*, referring to Bishop Nichols and the Rev. George F. Bugbee's having taken up their residence in the diocese, says: "That there is plenty of work ahead of them is patent to all who know anything of California, its enormous territory, its tremendous distances, its varied populations, its many interests and industries, and there can be no doubt that it will tax the energies of our new [Assistant] Bishop to the fullest extent. May God give him strength equal to the task.

"There is one phase of Church work in this diocese which the writer of this letter would like to bring to the notice of our brethren in Philadelphia, with the hope and the prayer that some one whom God has abundantly blessed with means may consider it well. The mission work of this diocese is one of the most perplexing problems which we have to deal with. New towns, villages and settlements are springing into existence on all sides. Not 'boom towns,' laid out on paper and built up only in the imagina-

tion, but really thriving agricultural settlements, with honest, hard-working eastern people at the back of them. Within a radius of fifteen miles of my own parish I can think of such settlements as South Riverside, San Jacinto, Perris, Banning and Alessandro where missions should be operated."

### AN UNWELCOME PROCESSION.

A FEW months ago I was passing along the side of City Hall Park, in New York city, threading my way among the hurrying throng of men, women and children, when suddenly I became aware that I had met an advancing column of humanity which completely blockaded my pathway. I accordingly stepped off the sidewalk and crowding against the railing, waited until there should be opportunity to go on.

Meanwhile I had time to study the motley throng who had thus taken entire possession of the thoroughfare. It needed but a glance to show me that they were all foreigners—immigrants fresh from the steerage of some monster steamer which had borne them across the Atlantic and landed them at Castle Garden.

They were not a prepossessing class to look upon, by any means. Their soiled clothing, unkempt hair, unshaven faces of the men, and general look of ignorance and depravity sent a shudder over me as I noticed the hundreds there were of them, and thought of the added problem they presented to the question of home evangelization.

True there are many deserving and thrifty foreigners who emigrate to this country, but as I viewed this incoming horde I saw little evidence of any of these qualities. They were evidently a company of as utterly undesirable immigrants as ever reach our shores.

I have often seen in the streets of New York immigrants newly arrived from the Old World, who elicited at once my sympathy and respect as, clad in the clean but coarse and curiously fashioned garb of the peasantry of their own land, they walked timidly up some of the crowded thoroughfares of the vast, noisy city, wearing a bewildered look as they sought to find their way to some objective point to which they had been directed. Their sturdy frames, their bronzed features and toil-worn hands, told the story of hard industry which, find-



ing but scanty recompense, led them to migrate to this western land, where every honest toiler has at least a fair chance.

For such as these we have only welcome and God-speed. America is still large enough, her lands broad enough, for all such. We shall hope yet to see them loyal, thrifty citizens.

But for these, also, there is appealing need of prompt and vigorous effort on the part of the Church, for even these immigrants of the better class come with but limited perception of our Christian institutions and free government. How much more, then, must we multiply our efforts to reach and save such a class as composed the mass of humanity that surged up the street that spring morning, crowding and jostling its citizens aside! It seemed to me that if each one had borne a red flag as a danger signal the sight could not have been more significant. An element of danger to our nation, how shall we save these and thus save ourselves, our homes, our land?

Plainly the Gospel is the potent power.—  
*Correspondent of Home Mission Monthly.*

### DURING ONE'S LIFE.

SOME years ago, a gentleman in New York left his entire property, some \$400,000, for the purpose of founding a musical college. At once, of course, the will was disputed; and now it appears that the entire property has been consumed in litigation, and not a dollar remains for the object specified in the will, even supposing the will to be sustained. This fact might well be proclaimed from the housetop. When will men learn to do good during their lifetime, and not to rob themselves of the pleasure of seeing the work which they desire prospering before their eyes?—*Selected.*

### THE ENGLISH CHURCH'S MISSIONS IN JAPAN.

THE English Church's missions in Japan under Bishop Bickersteth's supervision are those of the Church Missionary Society, the Society for the Propagation of the Gospel, St. Andrew's and St. Hilda's missions, and two conducted by missionaries sent out by Wycliffe College, Toronto, Canada. The following statistics are furnished in a recent pastoral letter of the Bishop's to his clergy: English clergymen, 29; English lay-workers,

28, of whom 23 are women; Japanese clergymen, 10; baptized Christians, 2,186; communicants, 1,160; day-school pupils, 542; Sunday-school pupils, 811; divinity students, 35; catechists, 38. In 1889 the Bishop confirmed 549 candidates. The Church Missionary Society, which has about two-thirds of the above missionaries, clerical and lay, has decided to add five clerical missionaries and ten women to the number without delay, the needs of the field being very great and the openings very promising.

### GROWTH OF THE STATE OF WASHINGTON.

THE REV. R. A. Beard, of Seattle, gives in the *Home Missionary* magazine the following account of the extraordinary growth of the State of Washington. "The growth here is simply phenomenal and unparalleled. And while it is doubtless true that the country will be over-'boomed,' the 'bottom' can never drop out, as has sometimes been true in other rapidly growing sections. The variety and extent of the natural resources make such a result impossible. Values may be pushed too high, are so now, I think, in many cases, but a drop in prices will only affect individuals who have tried to get rich through mere speculation. The men who come here and put their money into the development of the natural resources and in building up manufactories are sure to succeed. Every kind of material necessary in the production of manufactured articles is here within easy reach, and when the manufacturer has his goods ready for sale, he has access to the markets of the world. This state is at once a mine, a market, and a garden. Professor Hart, of Harvard College, in a recent article on the 'Rise of American Cities,' attempts to show that all future great cities 'will grow up out of present cities, large or small'; but facts such as I have given compelled him to add this modifying sentence: 'There will be no more surprises, except, perhaps, in the Puget Sound region.' The *Railway Age* reports that more miles of railway were built here last year than in any other state in the Union. At least three times as many will be built this year.

"In a part of eastern Washington supposed to be comparatively valueless for lack of water, immense irrigating ditches are being built, and the government is making appro-

priations to build more, thus making hundreds of productive farms out of hitherto arid wastes. Recently entirely new coal fields have been discovered in which are stored an apparently unlimited supply of better coal than any before found here. Stone quarries are now being opened that rival the famous stone quarries of Berea, Ohio. A reliable mineralogist recently stated in St. Paul, in one of a series of lectures on geology that 'there is not a single mineral known to mineralogy, except, possibly, some of the precious stones, but is to be found in the State of Washington, and in paying quantities.' The whole region through which flows the great Columbia abounds in precious metals. Hundreds of Chinamen do a thriving business along this river washing the gold out of the soil and sand that has come from the hillsides."

### "LUXURIOUS" HOMES OF MISSIONARIES.

THE *Gospel in All Lands* is publishing letters from missionaries in India in reply to charges made by some recent travellers that they are living luxuriously. One of these missionaries says that on his arrival in India he was surprised at the large size of the mission houses, but he found that they were for the occupancy of two or more families. Though the houses were of only one story, the rooms were large and high; but he arrived in the winter season, and when the intensely hot summer came he saw the necessity for these large and high rooms, which after all are not so large as the government provides for each private soldier in that very trying climate.

This missionary says: "I shall not attempt to give an adequate idea of the necessity of protection against the sun and the heat of the summer season here. Suffice it to say that if some of your 'travellers' would risk the sacrifice of their comfort for one hot season, when there is no vestige of rain or dew for six weeks or more, until every spear of grass withers and scarcely a flower can be found; when all doors and windows must be closed from eight or nine o'clock in the morning till five, or six, and even seven in the evening, to shut out the hot winds, and would experience some of the hot, sleepless nights, they would go home to make less complaint about the large, luxurious homes of missionaries.

"The winter season, the only time visitors are here, is the season of flowers and splendid, beautiful weather. If one is well protected from the sun it is a delightful season. Of course, the large rooms give inside the air of luxury, but I think I have not seen a carpet on the floor of the house of a missionary in India that was finer than the 'rag' carpets my mother used to make for her plain country home in Iowa, and I say it in sober earnestness and in Christian honesty. I do not remember to have seen any chair—unless one home, not of the parent board, be an exception—more luxurious or expensive than a plain, cane-bottomed rocking-chair." That the missionaries 'have beautiful Brussels carpet' is one of the charges made by some of these travellers, but the carpet used is simply the ordinary Indian cotton cloth, stamped like Brussels carpet, and costing only six cents per yard. The 'fine-looking' drapery which is fastened under the rafters as a ceiling costs about the same amount. The few Indian pictures and curios in the rooms are wonderfully cheap. The servant gets only from three to five dollars a month and boards himself. The delicacies served when the missionaries are hospitably entertaining visitors from their native land are either such as have been saved for extraordinary occasions, or are native products bought at remarkably low prices. The traveller, not knowing all these things, gets an idea of luxuriousness, but some who do know them not only ignore them in their accounts, but repay the kindness they have received with fault-finding and ingratitude."

### CONQUESTS OF THE CROSS.

THE *Chronicle* of the London Missionary Society, gives the following notice of an important work on missions which is being published in England, and which, it is to be hoped, will also be issued here.

Messrs. Cassell & Co. have issued the first volume of their great history of modern missions. The scope of the work is wide-reaching. Its aim is to furnish an accurate yet thoroughly popular record of missionary work throughout the world. We welcomed the appearance of the first part—for, in accordance with the traditions and practice of the enterprising firm that is publishing it, "Conquests of the Cross" comes out in monthly parts. . . .



Nothing so thorough has ever been attempted before. Mr. Edward Hodder, author of "The Life and Work of Lord Shaftesbury," and of numerous other books, undertook the formidable task of compiling the work. We congratulate him on his success. It is distinctly a popular history, extensive in its survey, thoroughly sympathetic with missionaries of different religious bodies, catholic in spirit, and enthusiastic in tone, and it brings within the ordinary reader's view the main facts of missionary enterprise.

### A RUSSIAN TRAVELLING CHURCH.

A TRAVELLING church will be put upon the Transcaspian railway shortly, to provide occasional services for the Russian officials of the line and the settlers scattered about. Externally the church resembles an ordinary railway carriage, except for a cross over the roof and a little belfry at the entrance. Inside, however, it is beautifully fitted up for the service of the Orthodox Church, with a carved wooden altar, and accommodation for seventy worshippers. The Priest and his assistants travel in a tiny *coupé* attached to the church-carriage.—*London Church Review*.

### FRAGMENTS.

— Of the three millions of women and girls among the freedmen it is estimated that ninety per cent. cannot read and write.

— The committee of the Church Missionary Society, London, have resolved to strengthen their Japan mission by sending without delay five clerical missionaries and ten women.

— An auxiliary of the mission to lepers in India has been formed in London. The secretary of the general society states that it has been found that there are no less than 500,000 lepers in India.

— There are no less than 50,000 Finns in the United States. They are in considerable numbers in Ashtabula Harbor and Fairport, Ohio. A minister from Finland has been obtained for those at Ashtabula.

— It was a happy thought of Mr. Stanley's to suggest that the Stanley fund to be raised under the auspices of the council of the Stanley and African exhibition, should be employed in putting a steamer on the Victoria Nyanza.

— The Rev. C. F. Clapp, of Portland, Oregon, writes that there is in the south-eastern part of the state a great moral Sahara, into which a Christian minister of any sort scarcely ever finds his way. It is excellent soil for infidelity and it thrives there.

— The Rev. C. M. Mead, who baptized Joseph Rabinowitz, the converted Jewish lawyer of Bessarabia, says that the latter has become a prominent leader among the 3,000,000 Jews in Russia. He is now preaching to thousands of Jews, who hear from him the message of life in Christ.

— Professor Chamberlain, of the University of Tokio, has published a work in the form of an encyclopedia entitled "Things Japanese." It is said to be full of the most interesting and accurate information concerning what Japan was and is. It is issued by Trübner & Co., of London.

— The Rev. Barclay Fowell Buxton has written to the English Church Missionary Society offering to head a party of self-supporting missionaries to Japan under certain conditions. The committee of the society received Mr. Buxton's offer thankfully, subject to further consideration of the conditions.

— The Rev. S. F. Gale, of Jacksonville, Florida, says: "Cities of Cubans, a fresh Spanish-speaking importation, are springing up in the state, notably, Ybor city, now the fourth ward of Tampa; hence a great and outcryng need for some zealous, devoted Spanish-speaking missionaries in Florida."

— At the last annual meeting of the Church of England Zenana Missionary Society it was reported that at home there has been a steady increase in the number of workers, while in the field there are 114 missionaries, with sixty-two assistants and 577 native Bible-women and teachers. The income for the past year was \$129,080.

— The Duchess of Connaught, during the recent visit she paid with her husband to Tokio, opened the new hospital erected under the supervision of Bishop Bickersteth. The occasion appears to have been a brilliant one, and this recognition by British royalty of a Christian enterprise will doubtless not go for nothing in the eyes of such an impressionable people as the Japanese.

# WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*  
21 Bible House, New York City.

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## THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

THE Bishop of Western Michigan suggests to us that we publish a definition of the Woman's Auxiliary, and we gladly do so at this opening of the new missionary year, which is the twentieth of the Auxiliary's life.

We will use in this definition the greater part of an article recently prepared for a diocesan paper.

### WHAT IS THE WOMAN'S AUXILIARY?

It is a society auxiliary to the Board of Missions, composed of the women of the Church, who are interested in missionary work.

### ORGANIZATION.

It was authorized by the Board of Missions in October, 1871. At that time the work of the Board was entrusted to three committees, the Domestic, the Foreign, and the Commission of Home Missions to Colored People; and to the secretaries of these committees was given the power to plan and set in operation the Woman's Auxiliary.

### OFFICERS.

In January, 1872, they appointed Miss Mary A. Emery the first secretary of the Auxiliary, with her office at Room 21 Bible House, New York. She was succeeded, after four years' service, by the present secretary, Miss Julia C. Emery, who was elected by the secretaries of the committees in May, 1876. In June, 1883, the first secretary of the Auxiliary, now Mrs. A. T. Twing, received the appointment of Honorary Secretary, from the Board of Managers.

Besides these general officers, the Auxiliary has 386 diocesan officers in fifty-nine dioceses and missionary jurisdictions. These officers are appointed by their Bishop, or are chosen by vote of the members of the diocesan branch which they are to serve. They are in communication with the general officers, and are their constant helpers in carrying out the aims of the Auxiliary.

### AIMS.

These aims, as proposed to the Board of Missions by its Committee on Woman's Work in 1871, were:

- a. The increase of the funds of the Board.
- b. The circulation of missionary publications.
- c. The education of missionaries.
- d. The making, collecting, and distributing of articles of clothing for missionaries and their families.
- e. The education of missionaries' children.

### MEMBERSHIP.

The Church itself is the great missionary society, of which each baptized person is a member. The Board of Missions is the representative body of the Church, actively engaged in planning the missionary work of the society. The Woman's Auxiliary is its authorized helper. Its membership is composed of those women who, by virtue of their Baptism, are already members of the Missionary Society, and who, recognizing



the responsibilities such membership entails, wish to take an active part in this association also.

No membership fee is required by the general Auxiliary, although different annual dues are asked in many of the diocesan branches.

HOW FAR HAS THE AUXILIARY APPROACHED THE AIMS SET BEFORE IT IN 1871?

It claims that in the increase of the funds of the Board—from \$255,000 in 1870-71 to \$364,000 in 1888-89—it has had some share, in its constant effort to pay the stipends of all women serving under appointment as missionaries at home and abroad, by its payment of numerous scholarships in South Dakota, China, Africa and Japan, by its frequent gifts to help meet appropriations of the Board for specific objects, as well as by its continual undesignated contributions to the general work.

It has been the means of obtaining many subscribers to *THE SPIRIT OF MISSIONS* and *THE YOUNG CHRISTIAN SOLDIER*, and constantly disseminates missionary information through printed papers and by means of missionary meetings.

By means of its scholarships, and by help given to theological students from time to time, it hopes to have a part in the training of future missionaries, which aim is being still further developed in the establishment of training houses in New York and Philadelphia, in which it has not been without influence.

It has yearly sent to the families of missionaries and to mission schools and stations missionary boxes.

Its branches have in a few instances aided materially in the education of the children of missionaries.

Besides which things, it pays insurance dues on the lives of missionaries, and, in one branch and another, helps in the relief of aged clergy and of widows and orphans of the clergy, builds churches, rectories and schools; and generally, in its different branches, is guided by the expressed wish of the Bishop of the diocese and the decision of the branch itself, made when meeting together for consideration of its work.

At the triennial meeting of the Board of Missions in 1886, a resolution was passed, placing on record the entire approval of the Board of the purpose of the Auxiliary, not only to assist the Board in making its regular appropriations, but also to aid all missionary work of the Church in any direction and in any way that might be recommended by the Board or endorsed by the several Bishops.

#### MEETINGS.

The Auxiliary meets once in three years, at the time and place of meeting of General Convention.

Its diocesan officers are called to meet the Secretary monthly from September to April inclusive, but especially each year at the time and place of meeting of the Missionary Council.

Its diocesan branches meet annually, semi-annually, quarterly, monthly, or otherwise, as determined in the respective dioceses.

The diocesan branches serve under the approbation of their Bishops. The general officers are the means of communication among them all and between the missionaries and the Auxiliary members, and the Secretary presents to the Board, for the Auxiliary, each year, a statement of the work accomplished.

#### THE SEPTEMBER MEETING.

THE diocesan officers of the Auxiliary, in all its branches throughout the country, have the opportunity offered them to meet each other and the Secretary of the Auxiliary each month from September to April, inclusive.

These meetings are for united prayer for missions, for the gaining of infor-

mation as to current missionary intelligence, and for mutual helpfulness in the exchange of practical suggestions as to work. It is hoped that they also serve to increase the feelings both of individual responsibility and of a common interest in the work of the Auxiliary as a whole.

Of course it is not expected that officers from a distance can attend these meetings frequently, but it is hoped that when in New York or its neighborhood, they will endeavor to do so when possible. It is also hoped that officers in the Diocese of New York and those in its immediate neighborhood, will make special efforts to be present, as the meetings will increase in interest and importance with an increase in the number of interested attendants.

The first meeting of the season 1890-91, will be held in Room 21 Bible House, New York, on Thursday, September 25th, at 10.30 A.M.

All diocesan officers are cordially invited.

JULIA C. EMERY,  
*Secretary.*

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### THE OCTOBER MEETING.

THE October meeting of diocesan officers with the Secretary of the Auxiliary will be held in Pittsburgh at the time of the Missionary Council, between the 19th and 25th of October.

It is hoped that many officers will visit Pittsburgh for the Council, and that the attendance at the officers' meeting may be large.

All officers hoping to be present are requested to send word to 21 Bible House, at their earliest convenience.

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### REPORTS AND OFFICERS' LISTS.

ALL diocesan secretaries and treasurers, who have not yet done so, are asked if they will kindly send immediately to the Secretary of the Auxiliary their reports for the year 1889-90. The secretaries are also requested to send, as soon as possible, their lists of officers for the year 1890-91.

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### RESPONSE TO REQUESTS.

WE are glad to report that, in response to Mrs. McKim's appeal in behalf of the sufferers from famine, in Japan, \$125.60 has been received, while \$28.98 has been given to purchase books and pictures to aid Miss Suthon in her work in Tokio.

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### CHINA.

#### PRESSING NEEDS OF THE MISSION.

MANY branches of the Auxiliary were visited last winter by the Reverend A. H. Locke of Hankow, and remember his earnest appeal for a church and guild house for that station. One parish branch furnished the \$5,000 needed for the house, but only a small part of the means required for the

church have as yet been given. The Board provides that this church shall be built *when the money asked for it shall have been received.* Meanwhile our one missionary waits for it in Hankow, and turns over THE SPIRIT OF MISSIONS as it comes, anxious to see if some heart has been stirred to meet his need.

Is there not a branch of the Auxiliary,



one member even, somewhere, who will rear beside the guild house a sister gift from the Auxiliary, the church so longed for, which shall show to heathen eyes and to poor and struggling Christians, that their missionary is sent by a Church that loves the God he serves and would build a house beautiful in His honor?

Mrs. Hadley, who returned with Mr. Locke, to keep his house and take care of his little children, was secretary of the Western Michigan Branch of the Auxiliary. Her love for missions shows in the words she sends us after her first two months in the mission field. She writes, June 22d: "After a journey of two months, by sea and land, the last of April we stepped ashore at Hankow, the place of Mr. Locke's missionary work, and have been very, very busy ever since. We found the little tumble-down church so out of repair that it was two weeks before it could be made fit to hold service in. Meanwhile it was encouraging to see the guild room, which joins the house, filled daily with the scattered flock, gathering to welcome back their friend and teacher.

"Bishop Boone soon followed, and made his home with us nearly a month, while making his visitation here and at Wuchang. While he was here Mr. and Mrs. Graves left for a much-needed rest, but not until I had had the pleasure of a visit at Wuchang before the schools closed for the summer. We passed a pleasant day at the mission. Everything was clean, quiet, orderly, busy and happy. The grounds and buildings are so nicely arranged as to shut out entirely the repulsiveness of China town.

"The girl on the scholarship supported by the girls of Akeley Institute (the diocesan school of Western Michigan) is an interesting child of thirteen years, and is already betrothed to a Christian boy. She was quite shy at first, but I soon won her confidence, and she sat for her picture, which I have sent to the Institute girls. There is great need of a good woman to take charge of the school and give her entire time to it.

"The short time I have been in Hankow will hardly allow me to write much of the outlook here, nevertheless I must say I am overwhelmed, the harvest seems so great

and the laborers are so few. We can only take hold of the Divine Hand, pray, work and wait.

"The important factor to begin with is a new church large enough to hold the people. We have seen the April SPIRIT OF MISSIONS, which says that the sum needed for building is appropriated, *but conditionally* (that money be given specifically for that purpose). Could the Church at home see what I have seen in but two short months, she would see to it that her missionaries did not weary and faint by the way for want of proper equipment to work effectively. I watch for the May number, hoping for something more encouraging.

"Mr. Locke is unwearying in his work, to his other labors adding that of perfecting his Chinese, and studies every morning when not otherwise engaged. I could help him more did I only know Chinese. The women come to call by twos and threes and fours. I can welcome them by looks only, but I can see I might be of use if I could talk. I am trying to get words and sentences. Each morning, at ten, I take a lesson in Chinese; from eleven to one I teach the candidates for Orders, English, and am soon to have another class.

"I must say good-bye, hoping you will not forget us in this far-off land, but stir up Christian hearts at home for fresh efforts for China."

What Mrs. Hadley says of workers, the Rev. Mr. Pott reiterates in a letter written from Tokio, July 4th. "I have been pleased with much of what I have seen in the Japan Mission. They are certainly far ahead of us in point of results, but our field is the harder, and so, to my mind the grander one. I cannot understand how it is that so many are volunteering for Japan at the present moment, and not a single soul for China. Surely, with all excuses imaginable, it shows a lack of the heroic spirit in our home Church. The grandest work, and that which demands the most self-sacrifice, is the work in stone-cold China. A larger faith, a keener sympathy, is needed. Are there no men possessing such, who are willing to come? The need is urgent. Do what you can to stir them up—both holy men and women—to come and help."

# ACKNOWLEDGMENTS.

## OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from July 1st, to August 1st, 1890.

\*Lenten and Easter Offerings.

### ALABAMA—\$34.00

<i>Auburn</i> —Holy Innocents', "Friend of Missions," Africa .....	5 00
<i>Evergreen</i> —St. Mary's, General .....	1 00
<i>Greensboro'</i> —The late Mrs. Helen T. Madison, for work in Indiana .....	25 00
<i>Greenville</i> —St. Thomas', General .....	1 00
<i>Hayneville</i> —St. Andrew's, General .....	1 00
<i>Lowndesboro'</i> —St. Paul's, General .....	1 00

### ALBANY—\$334.75

<i>Albany</i> —St. Paul's, through Wo. Aux., for salary of woman worker in Utah .....	25 00
St. Peter's, Sp. for Bishop Johnston's work, Western Texas .....	92 48
<i>Colton</i> —Zion Memorial, Domestic, \$1.15; Foreign, \$4.10 .....	5 25
<i>Hoosic</i> —All Saints' S. S.* General .....	10 11
<i>Luzerne</i> —St. Mary's, Domestic .....	10 00
<i>Malone</i> —St. Mark's, General .....	10 00
<i>Sandy Hill</i> —Zion, General .....	23 38
<i>Saratoga Springs</i> —Bethesda, Sp. for Bishop Johnston .....	140 03
"M. G." General .....	2 00
<i>Troy</i> —Ascension, Mrs. Fluke and Miss Buchanan, Domestic .....	2 00
St. Barnabas', Foreign .....	4 50
<i>Wilmurt</i> —E. H. Tourtellot, through Wo. Aux., Sp. for Rev. J. McKim, for relief of sufferers in Japan .....	10 60

### CALIFORNIA—\$20.50

<i>Pasadena</i> —R. H. Shoemaker, Domestic .....	6 00
<i>San Diego</i> —St. Paul's, through Wo. Aux., General .....	5 00
<i>San Gabriel</i> —Church of Our Saviour, Colored .....	3 95
<i>Tulare Co.</i> —Church of The Saviour, Domestic .....	5 55

### CENTRAL NEW YORK—\$30.30

<i>Albion</i> —St. John's, Domestic and Foreign .....	75
<i>Rome</i> —Rhoda C. Stevens, Sp. for Rev. Mr. McKim, for the relief of the Japanese sufferers .....	3 00
<i>Waterloo</i> —St. Paul's, Sp. for Rev. J. J. Enmegahbowh's work at White Earth, Minn .....	12 09
<i>Waterville</i> —Branch Wo. Aux., Sp. for Colored mission, for Rev. B. W. Timothy, Little Rock, Ark .....	4 46
<i>Whitesboro'</i> —St. John's, for "Philo White" scholarship, High School, Cavalla, Africa .....	10 00

### CENTRAL PENNSYLVANIA—\$172.65

<i>Driftton</i> —St. James', Foreign .....	139 56
<i>Jonestown</i> —St. Mark's, Foreign .....	3 09
<i>Miscellaneous</i> —Branch Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota .....	30 00

### CHICAGO—\$226.17

<i>Chicago</i> —St. James', Indian .....	66 17
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"L." for "Robert Theological" scholarship, Trinity Divinity School, Tokio, Japan .....	70 00
Mrs. Lydia B. Hubbard, Sp. for Rev. John McKim, for the relief of sufferers in Japan .....	50 00
<i>La Grange</i> —Emmanuel Church, "Churchman," Domestic, \$12; Colored, \$10; Foreign, \$12; Sp. for Rev. J. J. Enmegahbowh, Minnesota, \$8 .....	40 00

### COLORADO—\$12.00

<i>Plum Creek</i> —St. Philip's Mission, Domestic .....	2 00
<i>Miscellaneous</i> —"K. F. A.," Japan .....	10 00

### CONNECTICUT—\$518.86

<i>Canaan</i> —"Anonymous," Domestic .....	2 00
<i>Essex</i> —St. John's, General .....	12 52
<i>Hartford</i> —Grace Chapel, Indian .....	5 59
Trinity College Chapel, General .....	3 75
Mrs. Chester Adams, General .....	100 00
<i>Middletown</i> —Christ Church, through Wo. Aux., for Emily Williams School, Shanghai, China .....	1 00
Holy Trinity Church, through Wo. Aux., for Emily Williams School, Shanghai, China .....	4 00
St. Luke's Chapel, Berkeley Divinity School, for "Berkeley" scholarship, St. John's College, Shanghai, China, \$10; through Wo. Aux., for Emily Williams School, Shanghai, China, \$15 .....	115 00
<i>New Haven</i> —Trinity Church, contents from three Mite Chests, Domestic .....	15 00
<i>Norwich</i> —Trinity Parish, General .....	20 00
<i>Pine Madon</i> —St. John's, interest on bequest of Mrs. C. N. Chapin, Domestic and Foreign .....	80 00
<i>Pomfret</i> —Frederick Gausner, through West Chester Branch Wo. Aux., Sp. for Navajo Indians .....	10 00
<i>Portland</i> —Trinity Church, Domestic .....	30 00
<i>Southville</i> —Mission S. S., Domestic .....	1 00
<i>Waterbury</i> —St. John's, Domestic and Foreign .....	100 00
<i>Miscellaneous</i> —Eastern Archdeaconry, through Wo. Aux., Sp. for Domestic Contingent Fund .....	3 00
The Rt. Rev. J. Williams, D.D., through Wo. Aux., for Emily Williams School, Shanghai, China .....	10 00
"E." Sp. for Mrs. Buford's Church home, \$4; Sp. for Rev. J. J. Enmegahbowh's personal use, \$2 .....	6 00

### DELAWARE—\$23.74

<i>New Castle</i> —Immanuel Church, Colored .....	16 06
<i>Wilmington</i> —Calvary, Foreign .....	7 68

### EAST CAROLINA—\$7.75

<i>Beth</i> —St. Thomas', Domestic .....	1 50
<i>Hertford</i> —Holy Trinity Church, Wo. Aux., General .....	6 25



**EASTON—\$22.98**

<i>Cecil Co.</i> —Augustine Parish, Augustine, General.....	2 19
<i>(Elkton)</i> —Trinity Parish and S. S., General.....	10 32
<i>Kent Co. (Chestertown)</i> —Emmanuel Church, Mite Chest No. 21,890, Domestic, \$1.70; Mite Chest No. 17,485, Foreign, \$1.70.....	3 40
<i>Talbot Co. (Longwood)</i> —All Saints' Parish, General, of which "Birthday Offering," 56 cts.....	5 06
<i>Worcester Co. (Berlin)</i> —St. Paul's, Mite Chest No. 29,405, Domestic, \$1.45; S. S.,* General, 56 cts.....	2 01

**FLORIDA—\$25.78**

<i>Tallahassee</i> —St. John's S. S.,* Domestic.....	25 78
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**FOND DU LAC—\$3.00**

<i>Waupun</i> —Mrs. R. W. Wells, Sp. for All Saints' Hall, Beulah, Africa.....	3 00
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**GEORGIA—\$15.60**

<i>Macon</i> —St. Paul's, General.....	5 60
<i>Marietta</i> —St. James', Foreign.....	5 00
"V., Indian.....	5 00

**INDIANA—\$7.25**

<i>Terre Haute</i> —Mite Chest No. 5,071, Domestic.....	7 25
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**IOWA—\$2.00**

<i>Anamosa</i> —St. Mark's, Domestic.....	2 00
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**KANSAS—\$24.75**

<i>Atchison</i> —Trinity Church, General.....	20 00
<i>Kansas City</i> —St. Paul's, Domestic, \$2.10; Foreign, \$1.65.....	3 75
<i>Marysville</i> —St. Paul's, Domestic.....	1 00

**KENTUCKY—\$250.50**

<i>Covington</i> —Lizzie Wynne, Mite Chest, Indian.....	5 50
<i>Lexington</i> —"E. A. D." General.....	100 00
<i>Louisville</i> —Calvary Church and Chapel S. S., for "A. B. W. Allen" scholarship, St. John's School, Cape Mount, Africa, \$20; "Thos. E. Locke, Jr.," scholarship, St. John's School, Cape Mount, Africa, \$25.....	45 00
St. Andrew's, Foreign, \$75; Sp. for Bishop Johnston, \$25.....	100 00

**LONG ISLAND—\$619.24**

<i>Brooklyn</i> —Church of the Good Shepherd, Domestic, \$16; Foreign, \$15.....	31 00
Reformatom, Domestic, \$95; Foreign, \$95.....	190 00
St. Chrysostom's, General.....	23 14
St. James', "S. L. G.," Domestic.....	10 00
St. Matthew's, through Wo. Aux., General.....	9 00
John J. Cox, Domestic.....	5 00
<i>Great Neck</i> —All Saints' "A Member," for "Henry M. Beare" scholarship, St. Paul's School, South Dakota.....	60 00
Miss Ellen King, Sp. for "Thomas M. Markoe" (Medical) scholarship, Cape Mount, Africa, \$100; Sp. for famine sufferers, Osaka, Japan, \$5.....	105 00
<i>Hempstead</i> —St. George's, Domestic.....	70 35
<i>Huntington</i> —St. John's, Systematic Offering, General.....	6 00
<i>Jamaica</i> —Grace, Systematic Offering, General.....	68 11
<i>Manhasset</i> —Christ Church, Sp. for F. C. Padlock Memorial Hospital, Tacoma, Washington, \$18.32; Sp. for St. Luke's Hospital, Shanghai, China, \$18.32.....	36 64
<i>Miscellaneous</i> —"Anonymous," Sp. for Rev. Mr. McKim, for famine sufferers, Osaka, Japan.....	5 00

**LOUISIANA—\$22.55**

<i>New Orleans</i> —St. Paul's, "Y. F. Y.," General.....	1 00
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Trinity Church, Wo. Aux., Memorial of C. M. Pritchard, for salary of Miss Sutton, Japan.....	16 70
<i>Thibodaux</i> —St. John's, Mite Chest No. 78,151, General.....	1 30
<i>Williamsport</i> —St. Stephen's, Ladies' Mite Society Box, \$1.50; S. S.,* \$2.05, Domestic.....	3 55

**MAINE—\$9.29**

<i>Augusta</i> —St. Mark's, General.....	7 09
<i>Presque Isle</i> —St. John's, General.....	1 20
<i>Richmond</i> —Mission, General.....	1 00

**MARYLAND—\$156.65**

<i>Anne Arundel Co.</i> —St. James' Parish, St. James', Foreign.....	12 82
St. James' Parish, St. James' Chapel, Foreign.....	6 26
St. James' Parish, St. Mark's Chapel, Foreign.....	2 09
<i>Baltimore</i> —Grace, Mite Chest No. 6,140, Domestic.....	5 00
Advent Chapel S. S., Foreign.....	1 78
Mount Calvary, Mite Chest No. 6,114, Domestic.....	1 20
St. Paul's Parish, Mite Chest No. 6,406, "L. O. A.," In Memoriam, Domestic.....	5 00
St. Peter's, through Wo. Aux., for "Bishop Atkinson" scholarship, St. John's College, Shanghai, China.....	20 00
A. A. Johnson, for "Ann Eliza Johnson" scholarship, St. John's School, Cape Mount, Africa.....	25 00
<i>District of Columbia (Takoma Park)</i> —Rev. J. Owen Dorsey, General.....	5 00
Branch Wo. Aux., for "Catherine E. Jones" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
<i>Frederick Co.</i> —All Saints' Parish, All Saints, through Wo. Aux., five cent offering, Domestic, \$9.25; Foreign, \$23.25.....	32 50

**MASSACHUSETTS—\$445.74**

<i>Andover</i> —Christ Church, Sp. for Rev. Mr. Garrett, Cañon City, Colorado, to be used in building the rectory in that city.....	5 00
<i>Boston (Highlands)</i> —St. James', "A Member," through Wo. Aux., for "Neesmia Memorial" scholarship, St. Margaret's School, Tokio, Japan.....	5 00
<i>(Jamaica Plain)</i> —St. John's, Foreign.....	30 24
<i>(Charlestown)</i> —St. John's, a family Mite Chest, through Wo. Aux., Sp. for education of a missionary's daughter in South Dakota.....	10 00
<i>(Highlands)</i> —†St. John's.....	
St. Paul's, Mothers' Meeting, through Wo. Aux., Sp. for Mrs. Brierley's redemption fund.....	3 00
Trinity Church, Rev. Phillips Brooks, through West Chester Branch Wo. Aux., Sp. for Navajo Indians.....	20 00
<i>(Dorchester)</i> —"A Friend," through Wo. Aux., Sp. for Rev. J. McKim, for relief of sufferers near Osaka, Japan.....	15 00
<i>Cambridge</i> —St. James', through Wo. Aux., Sp. for Bishop Kendrick's clergy house, Albuquerque, New Mexico (of which "A Member," \$10, \$20; Sp. for insurance dues of Rev. T. S. Tyng, Japan, \$12.50; S. S., for "Apthorp" scholarship, St. Agnes' School, Japan, \$10; "A Member," for Eliza F. Drury Station, Africa, \$1.....	43 50
St. Peter's, General.....	2 00
<i>Greenfield</i> —St. James', Domestic, \$28.24; Foreign, \$10.02.....	38 26
<i>Lawrence</i> —St. John's, Foreign.....	10 17
<i>Lowell</i> —E. M. Edson, contents from three Mite Chests, Domestic.....	13 00
<i>Lynn</i> —Incarcation, St. Michael's Guild, through Wo. Aux., Indian.....	12 00
<i>Newburyport</i> —St. Paul's, "A Member,"	

† In the July SPIRIT OF MISSIONS \$50 from this Church for Domestic Missions was, by error, credited to the S. S.

through Wo. Aux., Sp. for Dr. Holly's personal use, Haiti.....	4 25
Northampton—St. John's, Domestic.....	36 85
Springfield—Christ Church, General.....	50 00
Taunton—St. Thomas', "A Member," Domestic and Foreign, \$100; Sp. for books for Miss Suthon, Japan, \$5; Sp. for Christmas gifts for China and Japan, \$5; "A Member," through Wo. Aux., Sp. for Dora Holly, Haiti, \$1.....	111 00
Worcester—St. Matthew's, General.....	11 47
Miscellaneous—S. S. penny collections, through Wo. Aux., for "Neesmia Memorial" scholarship, St. Margaret's School, Tokio, Japan.....	25 00

## MICHIGAN—\$337.09

Detroit—Christ Church, Foreign, \$272.59; Miss Clark, through Wo. Aux., Sp. for Utah scholarships, \$2.50.....	275 09
Grace, Mrs. Duncan, through Wo. Aux., Sp. for Bishop Walker, North Dakota.....	2 50
St. John's, through Wo. Aux., Sp. for scholarships in Reno, Nevada, \$19; Mrs. Shipman, Sp. for Utah scholarships, \$20.....	39 00
Pontiac—Zion, through Wo. Aux., for salary of Mrs. Jennings, Virginia, \$5; for salary of Miss Bull, Japan, \$6.....	11 00
Trenton—St. Thomas', through Wo. Aux., for salary of Mrs. Jennings, Virginia, \$1.25; Sp. for scholarships in Reno, Nevada, \$1.25.....	2 50
Miscellaneous—Mrs. Zabriskie, through Wo. Aux., Sp. for Miss M. Scott, Africa.....	5 00
"A Friend," through Wo. Aux., Sp. for Miss M. Scott, Africa.....	2 00

## MILWAUKEE—\$44.77

Alderly—Mite Chest No. 31,559, Domestic.....	1 07
Milwaukee—St. James', Domestic.....	43 70

## MINNESOTA—\$74.31

Lake City—St. Mark's, Domestic, \$2.50; Foreign, \$2.50; General, \$12.05.....	17 05
Minneapolis—Gethsemane, "A Member," Sp. for Bishop Graves, The Platte, \$10; Sp. for Bishop Johnston, Western Texas, for Rev. Harry Cassil's church at Bal-linger, \$30.....	40 00
Red Lake (Old Chief's Village)—St. Anti-pas', General.....	1 81
St. John in the Wilderness, General.....	2 45
Rockford—Breck Memorial S. S. * Domestic.....	3 00
St. Paul—St. John the Evangelist, Domestic, \$5; Foreign, \$5.....	10 00

## MISSISSIPPI—\$15.75

Carrollton—Grace, Domestic.....	2 10
Greenwood—Nativity, Domestic.....	3 65
Oxford—St. Peter's, Missionary Chapter, for "Bishop Thompson" scholarship, Bishop Boone Memorial School, Wu-chang, China.....	10 00

## MISSOURI—\$9.78

Bevier—St. George's, General.....	2 00
Kansas City—Mite Chest No. 77,228, General.....	4 00
Maryville—St. Paul's, Domestic.....	1 95
Waverly—"A Mite," General.....	1 83

## NEBRASKA—\$8.58

Blair—St. Mary's, Domestic and Foreign ..	2 75
Crete—Trinity Memorial S. S. * Domestic...	4 28
Nemaha City—St. John's, General.....	1 55

## NEWARK—\$302.08

Haledon—St. Mary's, General.....	5 00
Newark—Trinity Church, General, \$1; Wo-man's Bible-class, for support of a Bi-ble-reader in Osaka, Japan, \$80.....	81 00
Orange—Grace, General, \$135.51; Mrs. Cox, through Wo. Aux., for "Grace" schol-arship, St. John's College, Shanghai, China, \$20.....	155 51
St. Mark's, "W. L." Sp. for Bishop Graves, The Platte.....	20 00
Summit—Calvary, Domestic.....	40 57

## NEW HAMPSHIRE—\$112.82

Concord—St. Paul's, Domestic, \$21; For-eign, \$16.50.....	37 50
Drewsville—St. Peter's, Domestic, \$12.50; Foreign, \$4.50.....	17 00
Sewall R. Bond, Domestic.....	5 00
Manchester—Grace, Domestic, \$21.99; For-eign, \$16.31.....	83 30
South Wolfboro—Mission S. S. * Domestic.....	1 50
Wolfboro' Junction—St. John Baptist's, Domestic, \$3.87; Foreign, \$4.35.....	13 02
"A Friend," for Bishop Ferguson's field, Africa.....	50

## NEW JERSEY—\$180.16

Beech Haven—Holy Innocents', General...	5 00
Cape May Point—Mite Chest No. 85,069, Foreign.....	10 00
Dunellen—Holy Innocents', General.....	3 00
Merchantville—Grace, through Wo. Aux., General.....	4 34
Mt. Holly—Trinity Church, "A Member," for "Charles Bispham" scholarship, St. John's College, Shanghai, China, \$15; S. S., for "Risdon" scholarship, St. John's School, Cape Mount, Africa, \$25.....	100 00
Sea Girt—Annie L. Wiley, General.....	10 00
Somerville—St. John's, Domestic and For-eign.....	9 25
South Amboy—Christ Church, Domestic....	5 57
Trenton—St. Michael's, through Wo. Aux., for "R. B. Duane" scholarship, St. John's School, Cape Mount, Africa.....	25 00
St. Paul's, Young Ladies' Bible-class, Sp. for Mrs. Brierley's redemption fund, Africa.....	5 00
Woodbury—Christ Church, "A Member," General.....	3 00

## NEW YORK—\$2,611.61

Bedford—St. Matthew's, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan.....	32 00
Beechwood—St. Mary's, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$15; Sp. for Navajo In-dians, \$10.....	25 00
Brewster—St. Andrew's, Foreign.....	17 00
Clifton—St. John's S. S., through Wo. Aux., for the support of native evangelists, Hankow, China.....	25 00
Miss M. L. Bates', through Wo. Aux., Sp. for Christmas gifts for China and Japan.....	1 00
Goshen—Gleaners for the King, for the "Pure in Heart" scholarship, St. John's School, South Dakota.....	60 00
Greenburgh—Zion, through West Chester Branch Wo. Aux., Sp. for Navajo In-dians.....	15 00
Haverstraw—Trinity Parish, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$12.30; Sp. for Na-vaajo Indians, \$26.32.....	38 62
Irvington—St. Barnabas', Domestic, \$188.29; through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$140; Sp. for Navajo Indians, \$47.....	325 29
Lewisboro'—St. John's, through West Chester Branch Wo. Aux., Sp. for Na-vaajo Indians.....	5 00
Madalm—Trinity Church S. S. * General ..	15 21
Mamaroneck—St. Thomas', through West Chester Branch Wo. Aux., Sp. for Na-vaajo Indians, \$34; Sp. for Bishop Leon-ard's work, Nevada and Utah, \$35.....	59 00
New Castle—St. Mark's, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$19.70; Sp. for Na-vaajo Indians (of which through Mrs. Cowdin, \$7.73), \$18.09.....	37 79
New Rochelle—Trinity Church, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan (of which Mrs. Lathers, \$12.50), \$42.50; Sp. for Na-vaajo Indians (of which Mrs. Lathers, \$12.50), \$22.55.....	65 05
D. A. Hanford, Domestic, \$10; Foreign,	



\$10.....	20 00	for salary of Miss Aldrich, Japan (of which "A Lady," \$3), \$23; Sp. for Navajo Indians, \$30.....	70 41
New York—Calvary, through Wo. Aux., Sp. for Rev. John McKim, for new church at station near Osaka, Japan.....	50 00	West Chester—Rev. F. M. Clendenn, thro' West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$5; Sp. for Navajo Indians, \$5.....	10 00
Grace Chantry Guild, through Wo. Aux., Sp. for wagon for Rev. J. W. Cook, South Dakota.....	1 76	White Plains—Grace, through West Chester Branch Wo. Aux., Sp. for Navajo Indians.....	63 59
Intercession, Sp. for Rev. J. J. Enmegahbowh, for his house, Minnesota.....	9 00	Yonkers—Christ Church, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan.....	25 00
(Fordham)—St. James', through Wo. Aux., Sp. for Rev. John McKim, Japan, for relief of sufferers.....	23 50	St. John's, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan.....	50 00
St. Michael's, St. Mary's Guild, Sp. for Bishop Leonard, for scholarship in Girls' School, Salt Lake City, Utah.....	40 00	St. Paul's Indian, \$15; through West Chester branch Wo. Aux., for salary of Miss Aldrich, Japan, \$30.....	45 00
St. Paul's, "A Parishioner," Domestic.....	200 00	Miscellaneous—Miss Baxter, through West Chester Branch Wo. Aux., Sp. for Navajo Indians.....	50 00
St. Thomas', Mite Chest No. 30,164, Domestic.....	20 00	Mrs. George Lewis, Jr., through West Chester Branch Wo. Aux., Sp. for piano for Miss Aldrich, Japan.....	25 00
Zion and St. Timothy's, Colored.....	26 34	Niobrara League, through West Chester Branch Wo. Aux., Sp. for Navajo Indians.....	20 00
Mrs. J. H. Clark, Domestic, \$200; Foreign, \$50.....	250 00	Miss Messenger, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan.....	10 00
In memory of Miss F. C. W. Bishop, thro' Wo. Aux., Sp. for an organ for one of the Rev. T. S. Tyng's out-stations, Japan.....	60 00	Miss Whitse's class, through West Chester Branch Wo. Aux., Sp. for Navajo Indians.....	8 00
"A Friend," Sp. for Miss M. Scott's school, Africa.....	50 00	Mrs. Harrington, through West Chester Branch Wo. Aux., Sp. for Navajo Indians.....	5 00
"A Friend," Sp. for personal benefit of Dr. E. J. Tucker, Africa.....	25 00	Mrs. Couper, through West Chester Branch Wo. Aux., Sp. for Navajo Indians.....	1 00
"A Friend," Sp. for Rev. T. W. Cain, Texas.....	17 00		
Miss Mary Fulton, Mite Chest No. 35,818, Domestic.....	5 00		
"F. A. L." Indian.....	1 00		
Peekskill—St. Peter's, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$10; Sp. for Navajo Indians, \$15; Junior Branch Missionary Society, Sp. for Beulah, Africa, \$5.....	30 00		
Pelham—Christ Church, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$25; Sp. for Navajo Indians, \$55; Mrs. Francis L. Mordaunt, through Wo. Aux., for "Sarah Marshall Mordaunt" scholarship, St. Mary's School, Shanghai, China, \$40.....	120 00		
Pelham Manor—Through West Chester Branch Wo. Aux., Sp. for Navajo Indians.....	67 00		
Mrs. Weyman, through West Chester Branch Wo. Aux., Sp. for Navajo Indians.....	2 00		
Pelhamville—Church of the Redeemer, Ladies' Missionary Society, through West Chester Branch Wo. Aux., Sp. for Navajo Indians, \$10; Mrs. C. W. Bolton, for salary of Miss Aldrich, Japan, \$10.....	20 00		
Piermont—Christ Church, General (of which Box No. 85,061, \$11.27), \$17.88; Mite Chest No. 85,064, \$3.43; No. 85,070, \$3, Domestic.....	23 81		
Poughkeepsie—St. Paul's, Colored, \$39.11; Indian, \$21.55.....	60 66		
Red Hook (Tivoli)—Trinity Church, thro' Wo. Aux., Domestic and Foreign.....	15 00		
Rhinebeck—Church of the Messiah, Wo. Aux., Sp. for rebuilding church at Port-au-Prince, Haiti.....	48 30		
Rye—Christ Church, for "Hope" scholarship, High School, Cavalla, Africa, \$40; for salary of Miss Aldrich, Japan, \$38; Miss C. Jav. Sp. for piano for Miss Aldrich, Japan, \$35.....	163 00		
Scarsdale—St. James the Less, Domestic, \$17; General, \$8; through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$25; Sp. for Navajo Indians, \$24.23.....	74 23		
Sing Sing—St. Paul's, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$15; Sp. for Navajo Indians, \$15.....	30 00		
Trinity Church, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan, \$25; Sp. for Navajo Indians, \$25.....	50 00		
Suffern—Christ Church, through West Chester Branch Wo. Aux., for salary of Miss Aldrich, Japan.....	5 00		
Tarrytown—Christ Church, Domestic, \$17.41; through West Chester Branch Wo. Aux.,			
		NORTH CAROLINA—\$22.53	
		Franklin—St. John's, Domestic.....	1 00
		Hillsboro'—Mite Chest No. 76,658, General..	1 04
		Laurel Hill—Mission, contents of Lenten Mite Box, General.....	85
		Pittsborough—St. James' Chapel, Systematic Offering, General.....	1 19
		Raleigh—Christ Church, Domestic and Foreign.....	18 45
		OHIO—\$766.46	
		Akron—St. Paul's S. S., * Domestic, \$32.89; Colored, \$3.30; Foreign, \$20.14.....	56 33
		Canton—St. Paul's S. S., for "Rev. J. C. Laverty" scholarship, St. John's School, Cape Mount, Africa.....	6 25
		Cleveland—Church of the Good Shepherd S. S., Domestic and Foreign.....	6 00
		St. Paul's, through Wo. Aux., for colored schools in Georgia, \$20; Sp. for Foreign Missionaries' Insurance Fund, \$10.....	30 00
		Trinity Church, Colored.....	25 00
		Antoinette C. Devereux, Sp. for All Saints' Hall, Beulah, Africa.....	100 00
		"Hills," Sp. for Bishop Morris' hospital work, \$10; Sp. for Bishop Peterkin's hospital work, \$22; Sp. for Mrs. Buford's hospital work, \$5.....	37 00
		Gambier—Rt. Rev. G. T. Bedell, Domestic, \$250; Foreign, \$250.....	500 00
		Massillon—St. Timothy's, General.....	5 88
		OREGON—\$324.65	
		Astoria—Grace, through Wo. Aux., General, \$10; for Bible-reader in China, \$25.....	35 00
		Portland—Trinity Church, Domestic, \$159.30; Foreign, \$11.35.....	270 65
		Miscellaneous—Branch Wo. Aux., Sp. for Rev. J. McKim, for relief of sufferers near Osaka, Japan, \$10.33; Sp. for books for Miss Suthon's Bible women, Japan, at discretion of Miss Emery, \$5.67.....	19 00
		PENNSYLVANIA—\$580.40	
		Bryn Mawr—Church of the Redeemer, through Wo. Aux., for Elizabeth Bunn Memorial Hospital, Wuchang, China,	





Trinity Church, Domestic, \$55; Foreign, \$314.54	369 54	Rev. A. W. Pierce, for Good Shepherd Mission, Mobile, Ala.	10 00
<b>Hornellsville</b> —Christ Church, through Wo. Aux., for salary of Miss Bull, Japan, \$3.63; "J. G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$5.84; Sp. for Foreign Missionaries' Insurance Fund, \$14.53	24 00	<b>NORTHERN TEXAS—\$1.00</b>	
<b>Jamestown</b> —St. Luke's, Domestic	12 74	<b>Hamilton</b> —Katie Felt, Lenten Offering, General	1 00
<b>Le Roy</b> —St. Mark's, Domestic	7 00	<b>WESTERN TEXAS—\$16.85</b>	
<b>R. W. Lathrop</b> , General	10 00	<b>Ballington</b> —Mission, General	1 50
<b>Lyons</b> —Grace, through Wo. Aux., for salary of Miss Bull, Japan, \$5.53; "J. G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4.	9 53	<b>Brownwood</b> —St. John's, General	2 10
<b>Middleport</b> —Trinity Church S. S., Domestic	3 86	<b>El Paso</b> —St. Clement's, General	4 10
<b>Rochester</b> —Christ Church, Domestic (of which DeLancy S. S. Class, \$5), \$7; thro' Wo. Aux., for salary of Miss Bull, Japan, \$10; "J. G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$5.	22 00	<b>San Angelo</b> —Emmanuel Church, General	3 15
Church of the Good Shepherd, through "Church Mission News," Sp. for organ for Rev. T. S. Tyng's out-station, Japan	13 64	<b>Seguin</b> —St. Andrew's, through Wo. Aux., Sp. for Rev. A. H. Locke, Hankow, China, toward purchase of communion service	6 00
St. Andrew's, Domestic	181 00	<b>NORTHERN CALIFORNIA—\$138.70</b>	
St. Luke's S. S., for "St. Luke's" scholarship, St. Paul's School, South Dakota	60 00	<b>Benicia</b> —St. Paul's S. S., General	61 35
St. Paul's, Indian	19 66	<b>Marysville</b> —St. John's, General	12 30
<b>Suspension Bridge</b> —Epiphany, Domestic	5 50	<b>Napa</b> —Christ Church, General	9 00
<b>Westfield</b> —St. Peter's, Domestic	8 00	<b>Petaluma</b> —St. John's, General	4 00
<b>WEST VIRGINIA—\$66.06</b>		<b>Red Bluff</b> —St. Peter's, General	8 00
<b>Charlestown</b> —St. Philip's Chapel (Colored), Domestic, \$2.85; Bishop Ferguson's work in Africa, \$7.60	10 45	<b>Sacramento</b> —St. Paul's, General	15 00
Zion, Col. W. P. Craighill, for "Marbury Memorial" scholarship, St. John's School, Cape Mount, Africa	12 50	<b>Santa Rosa</b> —Incarnation, General	10 20
<b>Huntington</b> —Trinity Church, Foreign	4 55	<b>Suisun</b> —Grace, General	2 35
<b>Moundsville</b> —Trinity Church, Domestic and Foreign	3 10	<b>Vallejo</b> —Ascension, General	1 00
<b>Parkersburg</b> —Trinity Church, for "R. A. Gibson" scholarship, St. John's School, Cape Mount, Africa	25 00	<b>Wheatland</b> —Grace, General	7 00
<b>Union</b> —All Saints', Domestic (of which S. S., \$2.68), \$7.98; S. S., * Foreign, \$2.48	10 46	<b>Winters</b> —St. Luke's, General	8 50
<b>NORTH DAKOTA—\$2.00</b>		<b>NEW MEXICO AND ARIZONA—\$12.15</b>	
<b>Bathgate</b> —Mission, Domestic and Foreign	2 00	<b>Albuquerque</b> —St. John's, Domestic	9 40
<b>NEVADA AND UTAH—\$45.00</b>		<b>Kingston</b> —St. George's, Domestic	2 75
<b>Nevada</b>		<b>MONTANA—\$6.95</b>	
<b>Dighton</b> —Mrs. S. W. Harris, General	5 00	<b>Virginia City</b> —St. Paul's, Domestic	6 95
<b>Reno</b> —Trinity Church, Wo. Aux., "A Member," Sp. for communion service for church in Hankow, China	25 00	<b>WASHINGTON—\$13.00</b>	
<b>Virginia</b> —St. Paul's, Rev. Lawrence B. Ridgely, General	5 00	<b>Seattle</b> —Trinity Church, through Wo. Aux., General	3 00
<b>Utah</b>		<b>Hope Branch of M. C. L., through Wo. Aux., for Alaska</b>	10 00
<b>Salt Lake City</b> —Branch Wo. Aux., Sp. for		<b>MISCELLANEOUS—\$384.06</b>	

Interest, Domestic, \$167.46; Foreign, \$128.13; Sp. \$24.47	320 06
"S." General	36 50
"S." \$5; "Mrs. E. W. C." \$10, Sp. for Miss M. Scott's work, Africa	15 00
Family Mite Chest, No. 1,591, General	7 50
"Anonymous," for Western Texas, \$2.50; for Japan, \$2.50	5 00

<b>LEGACIES—\$813.40</b>	
<b>Ct., Bridgewater</b> —Estate of the late Rev. Dr. Wm. B. Colburn, Foreign	813 40
Receipts for the month	11,833 03
Amount previously acknowledged	398,637 15
<b>Total receipts since September 1st, 1889</b>	<b>\$410,470 18</b>

## APPROPRIATED.

<b>DOMESTIC</b> —(of which for Indian Missions, \$42,235.00; for Missions to Colored people, \$42,712.50) and one-half central expenses	\$242,484 08
<b>FOREIGN</b> —And one-half central expenses	\$162,504 00
<b>Total</b>	<b>\$404,988 08</b>

## RECEIVED.

(Exclusive of Legacies and Specials.)

<b>DOMESTIC</b> —Since Sept. 1st, 1889 (of which designated for Indian Missions, \$38,553.56; Missions to Colored people, \$18,432.35), including one-half of general offerings	\$158,228 35
<b>FOREIGN</b> —Since September 1st, 1889, including one-half of general offerings	138,755 51
<b>Total</b>	<b>\$296,983 86</b>

**Required from Aug. 1st, 1890, to Sept. 1st, 1890, for Domestic Missions** \$84,255 73  
**for Foreign Missions** 23,748 49

**Total** **\$108,004 22**

# The Evangelical Education Society

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AND

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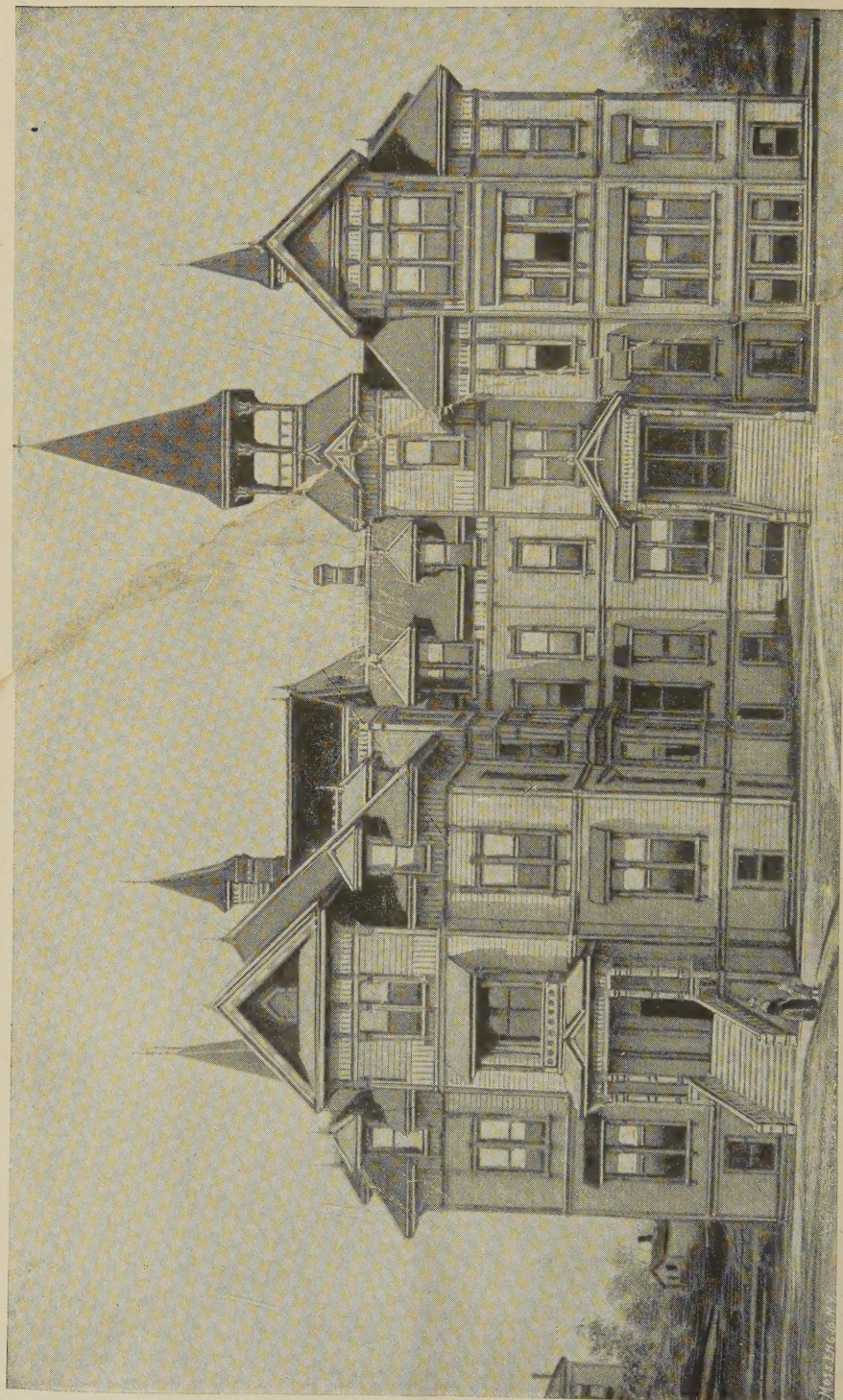
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